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# RUDIMENTS

OF

# TAMŬḶ GRAMMAR:

COMBINING WITH THE

## RULES OF KODUN TAMŬḶ,

OR THE

## ORDINARY DIALECT,

AN

## INTRODUCTION TO SHEN TAMŬḶ,

OR THE

## ELEGANT DIALECT, OF THE LANGUAGE.


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# DEDICATION.

TO THE

## HONORABLE THE COURT OF DIRECTORS

FOR

MANAGING THE AFFAIRS

OF THE

## UNITED EAST INDIA COMPANY,

**This Treatise,**

PUBLISHED UNDER THEIR PATRONAGE,

IS

*RESPECTFULLY AND GRATEFULLY*

DEDICATED,

By their most obedient

and most humble Servant,

ROBERT ANDERSON.

# INDEX.


| | Sect. | Page. |
|---|---|---|
| PREFACE . . . . . | | xv |

CHAPTER I. OF LETTERS.

| | | |
|---|---|---|
| I. Tamul Alphabet . . . . . *To face* | | 1 |
| II. Classification of Letters . . . . . | | |
| Three Classes of Consonants . . . . . | 10 | *ib.* |
| Initials, Medials and Finals . . . . . | 11 | *ib.* |
| III. Abbreviation of Letters . . . . . | 12 | 2 |
| IV. Insertion, Elision and Permutation of Letters . . | | |
| (1.) Vowels meeting Vowels . . . . . | | |
| Words ending in ா, not being Short Dissyllables | 13 | 4 |
| Short Dissyllables in ா, and Words ending in other Vowels . . . . . | 14 | *ib.* |
| Rules for Coalition of Vowels, borrowed from the Sanscrit . . . . . | 15 | 5 |
| (2.) Consonants meeting Vowels, and vice versâ | | |
| Reduplication, before Vowels, of Final Consonants of Short Monosyllables . . . . . | 16 | *ib.* |
| Reduplication of Initial *Mellinams* after Monosyllables in ஞ and Short Monosyllables in ட் . . | 17 | *ib.* |
| Reduplication of Initial *Vallinams* after Final Long Vowels . . . . . | 18 | 6 |
| ——————after a Final ா with a Double Consonant or two *Vallinams* . . . . . | 19 | *ib.* |
| ——————after the Accusative Case . . . | 20 | *ib.* |
| ——————after the Gerund (*Vineiyechcham*) in ஓ | 21 | *ib.* |
| ——————after the Infinitive . . . . . | 22 | *ib.* |

| | Sect. | Page. |
|---|---|---|
| Reduplication of Initial *Vallinams* after Short Dissyllabic Nouns in ஐ . . . . . | 23 | 7 |
| ——————after the Pronominal Adjectives இந்த, அந்த, எந்த . . . . . | 24 | *ib.* |
| ——————after Certain Particles terminating in Vowels . . . . . | 25 | *ib.* |
| ——————after *Vett-ttumeipporuls* and other Elliptical Forms . . . . . | 26 | *ib.* |
| ——————after Nouns which have lost a Final ம் . . . . . | 27 | *ib.* |
| Reduplication of the Letter ப of பகர்.னது | 28 | *ib.* |
| (3.) Consonants meeting Consonants . . . . . | | |
| Reduplication of Initial *Vallinams* after Nouns in ர், used in Nominative for Accusative . . . . | 29 | 8 |
| Rules for Nouns ending in ப், ர் or ழ் when used Adjectively or as *Vett-ttumeipporuls* . . . . | 30 | *ib.* |
| Change of Final ம் before க, ச, த . . . . . | 31 | *ib.* |
| ——————before ற and ல . . . . . | 32 | *ib.* |
| *Vett-ttumeipporruls* and *Alvaripporuls* in ண்ண and ண், followed by Initial *Vallinams* . . . . . | 33 | 9 |
| Words in ண்ண and ண், used in Nominative for Accusative, followed by Initial *Vallinams* . . | 34 | 10 |
| Words in ண்ண and ண் followed by ற . . . . | 35 | *ib.* |
| *Vett-ttumeipporuls* and *Alvaripporuls* in ன்ட and ன் followed by Initial *Vallinams* . . . . . | 36 | 11 |
| Words in ன்ட and ன் followed by Initial *Mellinams* | 37 | 12 |


## CHAPTER II. OF NOUNS.


| | | |
|---|---|---|
| I. Declension of Nouns Substantive . . . . . | | |
| Signs of the Cases in *Kodun Tamul* . . . . . | 38 | 14 |
| —————— in *Shen Tamul* . . . . . | 39 | 15 |
| Forms of Vocative Case . . . . . | 40 | *ib.* |
| *Shāriyei* or Letters of Increase . . . . . | 41 | 16 |

| | Sect. | Page. |
|---|---|---|
| Rules for adding the Signs of the Cases | 42 | 17 |
| Aorist or Oblique Case | 43 | *ib.* |
| Number | 44 | 18 |
| Gender | 45 | 19 |
| II. Construction of Nouns Substantive | | |
| Use of the Nominative | 46 | 20 |
| ——————Dative | 47 | *ib.* |
| ——————Accusative | 48 | 22 |
| ——————Local Ablative | 49 | *ib.* |
| ——————Causal Ablative | 50 | 24 |
| ——————Social Ablative | 51 | *ib.* |
| III. Nouns Adjective | | |
| Preliminary Remarks | 52 | 25 |
| Formation of Adjectives from Nouns of Quality | 53 | *ib.* |
| Other Rules for Formation of Adjectives | 54 | 28 |
| Attributive Adjuncts ಪ್ಪ ಠಿಠ and ಒ—ಂಟ ಂಟ | 55 | 29 |
| Miscellaneous Remarks | 56 | *ib.* |

CHAPTER III. OF PRONOUNS.

| | | |
|---|---|---|
| Primitive or Personal Pronouns | 57 | 30 |
| Derivative Pronouns | 58 | 32 |
| Demonstrative Pronouns | 59 | 33 |
| Pronominal Adjectives | 60 | 36 |
| Mode of Supplying Possessive Pronouns | 61 | 37 |
| Construction of Pronouns | 62 | 38 |

CHAPTER IV. OF VERBS.

| | | |
|---|---|---|
| I. Indicative Mood | | |
| Preliminary Remarks | 63 | 41 |
| Forms of Termination | 64 | 42 |
| Present Tense | 65 | 44 |
| Past Tense | 66 | 45 |
| Future Tense | 67 | 52 |
| II. Imperative Mood | | |
| Proper Imperative | 68 | 53 |

| | Sect. | Page. |
|---|---|---|
| *Viyangghol* | 69 | 55 |
| III. Infinitive Mood | 70 | 56 |
| IV. *Irechcham* or the Two Defects | | |
| *Peyarechchams* | 71 | 58 |
| *Vineiyechcham* in *Kodun Tamul* | 72 | 59 |
| *Vineiyechchams* in *Shen Tamul* | 73 | 60 |
| V. Causal Verbs | 74 | 62 |
| VI. Negative Verb | 75 | 63 |
| VII. Passive Voice | 76 | 65 |
| VIII. Defective Verbs | | |
| ஆ | 77 | 66 |
| ஏவெண்டு | 78 | *ib.* |
| மாட்டு | 79 | 67 |
| இல் and உல் | 80 | *ib.* |
| உள்ள | 81 | 68 |
| ஏபாது | 82 | *ib.* |
| கட | 83 | 69 |
| தகு | 84 | *ib.* |
| கூடு | 85 | *ib.* |
| ஏபாஅல் | 86 | 70 |
| IX. Construction of Verbs | | |
| Ellipsis of Substantive Verb | 87 | *ib.* |
| Occasional Uses of Future Tense | 88 | 71 |
| Use of Substantive Verb in Formation of Auxiliary Tenses | 89 | 72 |
| Method of Forming Optative Mood | 90 | 73 |
| ——————Conjunctive Mood | 91 | 74 |
| Use of the *Peyarechchams* | 92 | 76 |
| ——————*Irrandakālattu-vineiyechcham* | 93 | 77 |
| ——————*Nigharkālattu-vineiyechcham* | 94 | 80 |
| ——————*Edirkālattu-vineiyechcham* | 95 | *ib.* |
| General Uses of Infinitive Mood | 96 | 81 |
| Special Uses of Infinitive ஆக | 97 | 83 |
| —————— Infinitive ஏகாவ்வாவ் | 98 | 84 |

| | Sect. | Page. |
|---|---|---|
| Special Uses of Infinitive என்ன or என . . | 99 | 85 |
| ——————— Certain other Infinitives . . . . | 100 | 85 |
| Of the Negative Verb . . . . . | 101 | 89 |
| ——— Defective Negative Verbs இல் and உல் . | 102 | 92 |
| ——— Verb என்கிறது . . . . . | 103 | 94 |
| ——— Verbs ஆக்குகிறது, ஆக்கிறது and ஆகுகிறது, ஆயுகிறது, ஆகிறது | 104 | 97 |
| ——— Verb சேய்கிறது . . . . . | 105 | 100 |
| ——— Verbs கொள்வருகிறது, போடுகிறது and பெருகிறது . . . . . | 106 | 101 |
| ———Verbs படுகிறது and படுத்துகிறது | 107 | 102 |
| ——— Verb வடுகிறது . . . . . | 108 | *ib.* |
| ——— உருவருகிறது and of Certain Verbs used redundantly . . . . . | 109 | 103 |
| Respecting Verbs of Giving and Receiving . . . | 110 | 104 |


## CHAPTER V. OF DERIVATIVE NOUNS.


| | | |
|---|---|---|
| Preliminary Remarks . . . . . | 111 | 106 |
| Of the Six Sources of Derivative Nouns . . . . | 112 | 108 |
| I. Verbal Derivatives . . . . . | | |
| General Formation of Verbal *Paghupadams* . . . | 113 | 109 |
| Verbals in ஃ . . . . . | 114 | 110 |
| Verbals in ஂ . . . . . | 115 | 111 |
| Other Verbal Derivatives . . . . . | 116 | 112 |
| General Construction of Verbal *Paghupdams* . . . | 117 | 113 |
| Construction of Verbals in ஃ . . . . . | 118 | 117 |
| ——————— Verbals in ஂ . . . . . | 119 | *ib.* |
| ——————— Other Verbal Derivatives . . . . | 120 | 120 |
| II. Nominal Derivatives . . . . . | | |
| Nominal Derivatives used only in *Kodun Tamul* . . | 121 | 121 |
| *Vighudis* of Nominal *Paghupadams* in *Shen Tamul* | 122 | 122 |
| Changes which take place in the Formation of Nominal *Paghupadams* . . . . . | 123 | 123 |

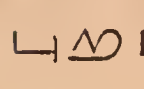
| | | Sect. | Page. |
|---|---|---|---|
| | Certain Derivative Forms borrowed from the Sanscrit | 124 | 125 |
| III. | Conjugation of Nominal Derivatives . . . . . | | |
| | Nature of *Vineikkurrippus* or Conjugated Derivatives | 125 | 127 |
| | General Terminations of *Vineikkurrippus* . . . . | 126 | 128 |
| | Singular Neuter form . . . . . | 127 | 129 |
| | *Vineikkurrippechcham* . . . . . | 128 | 130 |
| | இன் and உன் and Other Short Monosyllabic Roots | 129 | 131 |
| | Construction of *Vineikkurrippus* . . . . . | 130 | 132 |

CHAPTER VI. OF NUMBERS.

| | | | |
|---|---|---|---|
| | Cardinal Numbers . . . . . | 131 | 135 |
| | Additional Names of Certain Numbers . . . . | 132 | 137 |
| | Substantive Use of Numerals . . . . . | 133 | 138 |
| | Adjective Use of Numerals . . . . . | 134 | *ib.* |
| | Distributives . . . . . | 135 | 142 |
| | Numeral Derivatives . . . . . | 136 | 143 |
| | Ordinals . . . . . | 137 | *ib.* |
| | Fractionals . . . . . | 138 | 145 |

CHAPTER VII. OF PARTICLES.

| | | | |
|---|---|---|---|
| | Preliminary Remarks . . . . . | 139 | 146 |
| | உம் . . . . . | 140 | 147 |
| | ஆ . . . . . | 141 | 150 |
| | ஓ . . . . . | 142 | *ib.* |
| | அப்போ and Other Interjections . . . . . | 143 | 153 |
| | எ . . . . . | 144 | *ib.* |
| | என் . . . . . | 145 | 154 |
| | றன் and டீன் . . . . . | 146 | 155 |
| | மேல் and கீழ் . . . . . | 147 | 157 |
| | உள் . . . . . | 148 | 159 |
| | உடன் . . . . . | 149 | *ib.* |
| | பற and மட்டு . . . . . | 150 | 160 |
| | மாத்திரம், வல்வு and தவன . . . | 151 | 161 |
| | போது or போறது . . . . . | 152 | 163 |

| | Sect. | Page. |
|---|---|---|
| . . . . . | 153 | 164 |
|  and . . . . . | 154 | 165 |


## APPENDIX.


Inflexions of Nouns, Pronouns and Verbs . . . . .

Nouns . . . . . 167

Pronouns . . . . . 171

Verbs . . . . . 178

## ERRATA.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Page | 18 | Line | 8, | *for* | Paragraph | *read* | Section |
| —— | 19 | —— | 15, | —— | ட ண் | —— | ட ண |
| —— | 22 | —— | 6, | —— | will be placed | —— | are elegantly used |
| —— | 37 | —— | 28, | *after* | has | *supply* | been |
| —— | 58 | —— | 1, | *for* | *irechcham* | *read* | *īrechcham* |
| —— | 60 | —— | 24, | —— | ஞசய்யபா | —— | ஞசய்யபா |
| —— | 62 | —— | 3, | —— | *ēlvalvinei* | —— | *ēvalvinei* |
| —— | 122 | —— | 2, | *after* | employment | *add* | ( |
| —— | 160 | —— | 18, | —— | &c. | —— | (3.) |
| —— | 168 | —— | 26, | *for* | க ண்ண உண | *read* | க ண்ண உண்ண |

## ADDENDA.

ட is the shape of the character employed generally throughout the following Work to represent the cerebral *da*, which is denoted in the Alphabet by the character ட.

It has not been deemed necessary to apply to the letter ற, when deprived of its inherent vowel, the diacritical point mentioned in Section 2; as this letter is quiescent only when in company either with another ற, (see Sect. 32,) or with its homogeneous *vallinam* ர.

# PREFACE.

IN offering to the Public the following elementary treatise, the Author deems it proper to state, as concisely as possible, the circumstances which have led to its publication; the materials from which it has been compiled; and the method which he has pursued with regard to their arrangement.

In the year 1819, the Author was compelled, by a declining state of health, to relinquish his civil employment in India; and, in the summer of the following year, he was appointed an Assistant Oriental Professor, at the Honorable East India Company's College at Hayley Bury. Upon his joining that Institution, it appeared to him to be an object of essential importance, that such of the Students as might be nominated to the Presidency of Madras should acquire an elementary knowledge of one of the dialects of Southern India. This he knew to be also the opinion of the Board of College at Madras, to which he had the honor to belong at the time of his departure from that Presidency.

Among the several languages constituting the dialects of Southern India, the *Tamul** and *Telugu* may perhaps be con-

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* According to the system of orthography followed in this work, the word தமிழ் should, under the rule contained in the 6th Section of the Alphabet sheet, be written *Tamiḻ;* but, except in the title page of the work, these marks have been dispensed with.

sidered as holding the most distinguished rank. In directing his attention to the former of these two languages, the Author has been influenced both by the nature of his previous studies in India, and by the valuable assistance which was originally proffered, and which has since been cheerfully contributed, in order to enable him to introduce the study of the Tamul language.

From his friend Mr. Benjamin Babington, of the Madras Civil Service, the Author obtained a translation of Beschi's* grammar of the *Kodun Tamul* or ordinary dialect; a manuscript copy of Beschi's grammar of the *Shen Tamul* or elegant dialect; a manuscript copy of an admirable treatise, by the same author, entitled, "Clavis humaniorum literarum sublimioris Tamulici idiomatis;" and a copy of an unfinished work of the late Mr. Ellis, containing a translation of the first twelve chapters of *Tiruvalluvan Kurral,* accompanied by a grammatical analysis and copious illustrations.†

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* The Missionary Beschi resided for thirty years in the South of India; and, in addition to his philological treatises, he composed several Tamul works of considerable celebrity. Beschi is best known to the natives of Southern India by the title of *Viramāmuni.*

† The poet distinguished by the title of *Tiru* or "Divine," belonged to the tribe of Pariars. Although his *kurral* (which signifies a collection of moral apophthegms, each conveyed in a distich) contains above thirteen hundred distichs, and although he has had not less than seven comentators, his proper name remains unknown. The twelve chapters of which Mr. Ellis has left a translation and commentary, afford an excellent specimen of the character of the whole work; and the illustrations with which Mr. Ellis has enriched the commentary display all the depth and accuracy of research for which that profound Orientalist was so eminently distinguished.

Out of these materials the Author has endeavoured to compile an elementary work, embodying, with a grammar of the ordinary dialect, an introduction to the elegant dialect of the language.

The same principle has been adopted by Mr. A. D. Campbell, of the Madras Civil Service, in his grammar of the Telugu language, which has met with the approbation of all competent judges and has contributed, in an eminent degree, to promote the study of that language among the Civil Servants at Madras. Indeed, although it should be admitted that, both in *Tamul* and in *Telugu*, the common dialects would be sufficient for the purposes of colloquial intercourse and for the ordinary transaction of public business; still it will be found that, in every public situation and particularly in the judicial department, a critical knowledge of the language will be productive of essential utility both to the individual and to the service. It will be found that, in this as in all other instances, the interests of literature will be not only compatible with, but eminently conducive to, the efficient discharge of public duty.

In compiling the following treatise, the author has usually given the rules of *Kodun Tamul* in the first part, and those of *Shen Tamul* in the second part of each Section. Where a rule is delivered in general terms, it is to be deemed equally applicable of course to both dialects. In some instances, from a desire to consolidate the rules bearing upon one common subject, the Sections have been extended to an inconvenient length; but it is hoped that the designation of the subordinate parts will always ensure a facility of reference.

It will be observed, also, that the original terms of Tamul grammar are commonly employed throughout the work. In some cases it would have been difficult to find an English term of corresponding force and significancy; but the plan has been

pursued generally with a view to the benefit of those for whom this treatise is more immediately designed. Practice in the original terms of grammar will not only facilitate an early intercourse with the native teachers in India; but will pave the way for all such as may be desirous to prosecute their philological studies, and to cultivate an acquaintance with the classical works of the language.*

The Author, following in some measure the scheme of Wanostrochts' French grammar, has in each instance disposed the rules of inflexion and construction in consecutive order. This method, by exhibiting at one view all the properties and incidents peculiar to the several parts of speech as these are successively brought under consideration, seems calculated to direct the attention and to facilitate the progress of the student. With the same view, the examples of the inflexion of nouns, pronouns and verbs are thrown together into an Appendix.

In the course of the following work, the Author has taken occasion to point out such analogies of grammar as, within his limited knowledge, seemed worthy of observation. The following points of coincidence with the Greek language may also be noticed. (1.) The Tamul alphabet, like that of the Greek, consisted originally of only sixteen letters. (2.) As in the ancient Greek, so in the Tamul language, there is not any

---

* The *Clavis* contains rules of poetry and rhetoric, the insertion of which would be foreign to the purpose of the following treatise. He who has mastered the rudiments of the language will do well to consult the original authorities for the more refined parts of grammar. The grammatical works in Tamul being written almost exclusively in verse, the rules are impressed upon the memory while the learner becomes familiarized with the language of poetry, which may be termed the appropriate style of the elegant dialect.

spiritus asper. (3.) The rule contained in Section 14 illustrates, in a remarkable manner, that part of the operation of the digamma in ancient Greek which served to obviate the hiatus produced by the collision of vowels: as in ἀϝορνος, *avernus*, and as in χέω, χεϝω, χεύω. (4.) Among the Dorians, a β supplied the place of a digamma, when it had the sound of *v*: as in θάβακος, for θάακος, θάκος. In Tamul the letters ப *(ba)* and வ *(va)* are interchangeable: as, பந்து *(bandu)* or வந்து *(vandu)*, "relations;" பாலன் *(bālan)* or வாலன் *(vālan)*, "a young man," &c.

But it is not merely on the grounds of grammatical analogy that the Tamul language appears to merit the attention of the philologist. In the following pages, the absence of a relative pronoun—the small proportion of adjectives and of particles properly so called—the power of employing adjectives in an adverbial capacity—the exact correspondence in termination between the demonstrative pronouns and the third persons of verbs—the existence of a negative verb—and, above all, the conjugation of derivative nouns, will be noticed as peculiarities of idiom. Some of these peculiarities are to be found in the cognate dialects of Southern India; but, in the possession of a conjugated derivative, the Tamul language "wears without corrival," the stamp of originality.*

---

* It may be here mentioned, that the introduction of Sanscrit terms is more limited in Tamul than in the other languages of Southern India. It should also be stated, that in Tamul, all Sanscrit words are liable to greater variation than is produced by the mere difference of termination; "for," as Mr. Ellis has observed in a note to the Introduction to Mr. Campbell's grammar, "the alphabet of the Tamul language rejects all aspirates; it expresses the first and third consonants of each regular series by the same character, and it does not

These preliminary remarks are respectfully submitted to the indulgent consideration of the public. In bringing them to a conclusion, the Author offers the sincere, though inadequate expression of his grateful acknowledgments to Mr. Babington, for his valuable suggestions on many important points, and for his kind assistance during the progress of the Grammar through the press.

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admit of any other combination of consonants than the duplication of mutes or the junction of a nasal and a mute." Still it must be admitted that each of the cognate dialects in Southern India has received, in latter times especially, a large admixture of Sanscrit terms; and the reports of the half-yearly examinations at Fort St. George, bear ample testimony to the rapid progress made both in Tamul and Telugu by those gentlemen who, prior to their departure from England, had attained distinguished proficiency in the Sanscrit language.

# CHAPTER I. OF LETTERS.

## (I.) OF THE TAMUL ALPHABET.

| | a | ā | i | ī | u | ū | e | ē | ei | o | ō | ou | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | அ | ஆ | இ | ஈ | உ | ஊ | எ | ஏ | ஐ | ஒ | ஓ | ஔ | |
| ka | க | கா | கி | கீ | கு | கூ | கெ | கே | கை | கொ | கோ | கௌ | As a medial, this letter has, when single, the sound of *gh*; when double, of *kk*. As an initial also it represents *gh* in certain words derived from the Sanscrit. |
| nga | ங | | | | | | | | | | | | |
| cha | ச | | | | சு | சூ | | | | | | | This letter has, when single, the sound of *s*, *sh*, and the French *g* in *áge*; when double, it has the sound of *ch*. In words of Sanscrit origin, it represents the *ja* and *cha* of the Sanscrit alphabet. |
| nya | ஞ | | | | ஞ | ஞா | | | | | | | This letter, when combined with ச, has the sound of the French *n* in *Ange*. |
| Cerebral ḍa | ட | | டி | டீ | டு | டூ | | | | | | | This letter has, when single, the sound of *ḍ*; when double, of *ṭṭ*, with a strong cerebral articulation. |
| Cerebral ṇa | ண | ணா | ணி | ணீ | ணு | ணூ | | | ணை | ணொ | ணோ | | |
| ta | த | தா | | | | | | | | | | | As a medial, this letter has, when single, the sound of *d*; when double, of *tt*. As an initial, also, it represents *d* in certain words of Sanscrit origin. |
| na | ந | | | | | | | | | | | | This is the initial *n*. It is medial only before த. |
| pa | ப | | | | பு | பூ | | | | | | | As a medial, this letter has, when single, the sound of *b*; when double, of *pp*. And in certain words of Sanscrit origin it has, as an initial also, the sound of *b*. |
| ma | ம | | | | மு | மூ | | | | | | | |
| ya | ய | | | | யு | யூ | | | | | | | |
| ra | ர | | | | ரு | ரூ | | | | | | | |
| la | ல | | | | லு | லூ | | | லை | | | | |
| va | வ | | | | வு | வூ | | | | | | | |
| Cerebral ṛa | ழ | | | | ழு | ழூ | | | | | | | This letter is articulated somewhat like the hard *ṛ* of the Hindustani alphabet. It may be said to possess generally as a medial, the sound of *r*, and as a final, that of *l*, with a cerebral articulation. |
| Cerebral ḷa | ள | | | | ளு | ளூ | | | உளை | | | | |
| Cerebral rra | ற | றா | | | று | றூ | | | | றொ | றோ | | This letter has, when single, the sound of *rr*, and, when double, the sound of a *double tt*. |
| na | ன | னா | | | னு | னூ | | | உனை | னொ | னோ | | |

1. The word உயிர் (*uyir*) "soul," is used metaphorically in Tamul for a vowel; the word மெய் (*mey*) "body," for a consonant; and the compound word உயிர்மெய் (*uyirmey*) "soul and body," for a syllable. In the same metaphorical language, a consonant is termed செத்தெழுத்து (*shett-tteruttu*) "a dead letter."
2. It will be seen, in the foregoing scheme, that when the short vowel *a* is employed to give utterance, or (to adopt the metaphor of the Tamul grammarians) *animation* to the consonants, no additional character is required; it being considered to be inherent in each consonant, as essential to its original articulation. The removal of this originally inherent vowel is usually denoted by a dot or a small circle placed over the consonant, as ன் (*n*) ர் (*r*.)
3. A short vowel is termed குற்றெழுத்து (*kutt-tteruttu*); a long vowel, நெட்டெழுத்து (*netteruttu*). And, in the elegant dialect, in treating of the vowels, the word கரம் (*gharam*) is applied to a short, and காரம் (*ghāram*) to a long vowel; as அகரம் (*agharam*) "the letter *a*;" ஆகாரம் (*ūghāram*) "the letter *ā*."
4. In the elegant dialect, a character written thus ஃ and termed ஆயுதம் (*āyadam*), is used in addition to the ordinary letters of the alphabet. It is not, strictly speaking, either a vowel or a consonant; but it has the power of a consonant; it is pronounced gutturally, and it lengthens the preceding syllable if short by nature: as இஃது (*ighdu*) "this," instead of இது (*idu*).
5. To avoid ambiguity, the letters அவ் (*av*) are generally substituted for the medial and final, and sometimes for the initial form of the letter ஔ (*ou*), as கவ்வை (*kavvei*) "sorrow," for கௌவை (*kouvei*); அவ்வையார் (*Avveiyār*) the name of a Tamul Poetess, for ஔவையார் (*Ouveiyūr*).
6. ு before the cerebrals, viz. ட, ண, ள, ற, ன, has an obscure sound, best expressed by a *short u*, and may be considered as nearly lost; as விடுகாது (*vĭdughădu*) "to quit;" பிணம் (*pĭnam*) "a corpse;" பிழைக்காது (*pĭzeikkădu*) "to gain a livelihood;" விளைகாது (*vĭleighădu*) "to grow;" பிரகாசம் (*pĭrughāsam*) "splendour."
7. ூ before the cerebrals possesses nearly the sound of *long u*, though a practised ear distinguishes a peculiarity in its utterance; as வீடு (*vūdu*) "a house;" வீணாய் (*vūnāy*) "vainly;" கீழ் (*kūrē*) "downwards;" மூலுகாது (*mūlughădu*) "to recur;" கூர் (*kūrru*) "a line."
8. The vowels ெ and ே before the cerebrals, suffer analogous changes in sound which it is difficult to express in writing. The peculiarity will be best learned by practice.
9. In Tamul a measure of time termed மாத்திரை (*māttirei*) which is described as occupying the period of the twinkling of an eye, or the snap of a finger, is assigned to the letters in the manner following; viz. to a consonant is assigned half a measure; to a short vowel, one measure; and to a long vowel, two measures.

## (II). OF THE CLASSIFICATION OF LETTERS.

**10. The Consonants are divided, according to the distribution of the Greek mutes, into three classes: viz.**

1st, வல்லினம்* (*vallinam*) asperæ or rough: consisting of க, ச, ட, த, ப, ற.

2nd, மெல்லினம் (*mellinam*) leves or soft: consisting of ங, ஞ, ண, ந, ம, ன.

3rd, இடையினம் (*ideiyinam*) mediæ or intermediate: consisting of ய, ர, ல, வ, ழ, ள.

This classification is essentially connected with the rules for the changes of letters.

**11. Certain of the Consonants are again divided into Initials, or those letters with which, only, words can *originally*† commence; and Finals, or those let-**

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* In these terms the word இனம், (*inam*) "class or tribe," is united severally with வல்லு, (*vallu*) "strong," மெல்லு, (*mellu*) "soft," and இடை, (*idei*) "the middle." In the following pages the term descriptive of each class is used, by Synecdoche, for each letter contained in such class; and it has been found convenient to employ the terms with some degree of latitude in other instances, as in the phrase "*vallinam* class," which, according to the strict etymology of *vallinam*, is a redundant form of expression.

† The rule is thus qualified, inasmuch as the classification here given, will be found to be materially affected by the rules for the permutation of letters.

**ters with which, only, words can *originally* terminate. To these may be added a third division, consisting of those letters which occur, *originally*, only in the middle of words.**

The Initials, nine in number, are க, ச, த, ட, ப, ற, ட, ட, வ.

The Finals, eight in number, are ண், ம், ன், ட், ர், ல், ள், ற்.

The Medials, three in number, are ய. ட. ல.

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## (III.) குறுக்கம் * (*kurrukkam*)

OR

## OF THE ABBREVIATION OF LETTERS.

**12. Of the twelve Vowels, three (உ, ஒ, ஔ) possess a twofold character, as entire and abbreviated.**

(உ) If உ, at the end of a word, be joined to a *vallinam* and be preceded by a long vowel, as in the word நாடு, "a country," or by a syllable long by position, as in அச்சு, "a printing-press," or ஒஃது,

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* There are rules also respecting அளபெடை, (*alabedei*) or the elongation of letters; but as the use of *alabedei* is restricted chiefly to Poetry, it need only be mentioned in this place, that a long vowel is lengthened in sound and measure by the addition of the corresponding short vowel in its initial form, as பாஅகை, (*vāaghei*) for பாகை, (*vāghei*) the name of a tree.

"this," or by two short syllables, as in உரு, "a difficult thing," it is termed குற்றியலுகரம், (*kutt-ttiyalugharam*) or *abbreviated u*. It retains only half of its original quantity and it is cut off when followed by a word commencing with a vowel.

But if உ, when joined, at the end of a word, to a *vallinam*, be preceded only by a single short syllable, as in நடு, "the middle," it is termed முற்றுகரம், (*mutt-ttugharam*) or *perfect u*, and is not cut off before a vowel.

The letter உ is also termed *mutt-ttugharam*, when joined, at the end of a word, to any letter of the other two classes; although in such cases, except at the end of a short dissyllable, it is subject to elision when followed by a vowel.

(இ) Words beginning with யி elegantly prefix இ, as இயிபா for யிபா, "a kind of guitar;" and whenever a *kutt-ttiyalugharam* is cut off before such initial இ, the latter is termed குற்றியலிகரம் (*kutt-ttiyaligharam*) or *abbreviated i*. It then retains only half of its original quantity, and, when necessary, it may be omitted in scanning.

(ஃ) This letter is abbreviated in polysyllabic words.

## (IV.) OF THE INSERTION, ELISION, AND PERMUTATION OF LETTERS. *

### (1.) *Of Vowels meeting Vowels.*

**13. All words, except short dissyllables, terminating in உ, drop that letter before a vowel: as,**

பநதிருக்கிறன், for பநது இருக்கிறன், "he is come."

அறிவில்லை, for அறிவு இல்லை, "there is not knowledge."

**14. After short dissyllables ending in உ, (with the exception of இது, "this," and அது, "that," which frequently drop the final உ,) and after all other final vowels, the letter ய or வ must be inserted before a vowel, viz. வ after அ, ஆ, ஊ, ஊா, ஒ, ஓ, ஔ, and ய after இ, ஈ, எ, ஏ, ஐ: as,**

நடுவில்லை, for நடு இல்லை, "it is not the middle."

அல்லவென்றன், for அல்ல என்றன், "he said, no."

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* The following rules relate to certain changes of orthography, which take place, in Tamul, at the commencement and the end of words, when linked together in a sentence, as also in the inflexion and augmentation of single words, in all those cases in which a real or supposed cacophony would result from their being suffered to remain in their original state. It is proper to state, however, that some of the rules here given, are not strictly and uniformly observed, except in poetry.

நீயங்கேயிரு, for நீ இங்கே இரு, "remain thou here."

15. **Under the operation of சங்கீர்த்தம் (*sangghīrttam*) or "rule for the coalition of vowels," which is restricted generally to words of Sanscrit origin, the final vowel of one word disappears before the initial vowel of another, and the initial vowel is changed as follows: viz.**

If it be உ, it is changed into ஊ; as, பஞ்சாங்கம், "an almanac," compounded of பஞ்ச, "five," and உங்கம், "a body."

If it be இ, it is changed into ஏ; as, தேவேந்திரன், "the God Indiran," from தேவ, and இந்திரன்.

If it be உ—, it is changed into ஓ; as, சுத்தோதகம், "clear water," from சுத்த, and உ—தகம்.

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(2.) *Of Consonants meeting Vowels and Vowels meeting Consonants.*

16. **If a short monosyllabic word ending in a consonant be followed by a vowel, the final consonant is doubled; but if the monosyllable be long, no augmentation takes place: as,**

கண்ணாசை, "the desire of the eye," compounded of கண், and ஆசை.

போபோ, "go away," compounded of போய், and இரு.

17. **Monosyllables ending in ஐ, and short monosylla-**

bles ending in ப், double a following *mellinam*: as,

மகம்மஸ்ஸ, "the hand turned," compounded of மக, and மஸ்ஸ.

மேய்ம்மஸ், "true gentleness," compounded of மேய், and மஸ்.

18. Words ending in long vowels, with the exception of the nouns ஆ, "a cow," and மா, "a beast," the interjection மியா, the contracted form of the third person singular neuter of a negative verb, and certain words from the Sanscrit, double the initial *vallinams*, க, ச, த, ப: as:

மிடாக்தகர்நதது, "the pot broke," from மிடா, and தகர்நதது.

பூப்பூத்தது, "the flower blossomed," from பூ, and பூத்தது.

19. A final உ, with the preceding consonant doubled, or following any two consonants of the *vallinam* class, doubles the initial *vallinams*: as,

புல்லுக்கேடு, "the grass is spoiled."

அவன்குச்சேரன்னன், "he said to him."

20. The initial *vallinams* are doubled after the accusative case: as,

அதைப்பார்த்தேன், "I saw it."

21. The gerund ending in ஓ, doubles the initial *vallinams*: as,

சேரல்லக்கேரண்டோன், "I have said."

22. The initial *vallinams* are doubled also after the infinitive, except in cases where the infinitive is used in the sense of the imperative: as,

போகச்சொன்னேன், "I told (him) to go."

வாசீக்கிறமாய், "come quickly."

**23. Short dissyllabic nouns terminating in உ, generally double the initial *vallinams*: as,**

போதுப்பேயர், "an appellative noun."

குருப்படிப்பித்தார், "the priest taught."

**24. The initial *vallinams* are doubled after the pronominal adjectives இந, உந, எந: as,**

இநதக்கை, "this hand," &c.

**25. The initial *vallinams* are doubled, also, after certain particles terminating in vowels: as,**

இனிச்சேய்யேன், "I will not do (so) hereafter," &c.

**26. After a noun terminating in a vowel, which has the form of the nominative case, but the signification of the oblique—a state described in Tamul by the term** வேற்றுமைப்பொருள், (*vett-ttumeipporul*)— **as also after certain other elliptical forms to be mentioned in the sequel, the initial *vallinams* are doubled: as,**

கிளிக்கால், for கிளியின்கால், "the foot of a parrot."

**27. The initial *vallinams* are frequently doubled, also, after nouns which have lost a final ம்: as,**

தானத்தீர்வை, "a just decision," where ம் had been previously cut off from தானம்.

**28. The initial ப of the verb படுகிறது, is occasionally doubled after words which do not in general double the initial *vallinams*: as,**

ஆசைப்பட்டேன, "I longed for."

### (3.) *Of Consonants meeting Consonants.*

**29. After nouns terminating in ற், which are placed in the nominative case instead of the accusative, the initial *vallinams* are doubled: as,**

இகழ்வாற்போறல்தல், for இகழ்வாரைப்போறல்தல், "the endurance of envious persons."

**30. If a noun terminating in ம், ற் or ழ் be used adjectively, it doubles the initial *vallinams*; if it be a *vett-ttumeipporul* it either doubles the initial *vallinams* or interposes a *mellinam*: as,**

போய்ச்சேலைம், "false bliss;" கார்ப்பருவம், "the season called *kar*," or "the rainy season;" வாழ்கழகாஉ, "an uncultivated field;" வேய்க்குணம், or வேய்ங்குணம், "a piece of a bamboo," &c.

**31. A final ம் before the initial *vallinam* க, or ச, or த, is changed into the homogeneous *mellinam*, viz. into ங் before க, ஞ before ச, and ந before த: as,**

இன்னங்காஞ்சம், "a little more;" பணஞ்சேரும், "money will be gained;" தனந்தந்தான், "he gave wealth."

**32. A final ம் disappears before an initial ந, unless the ம் be the final of a short monosyllable, when it is converted into ந. So also ம், at the end of any word except a short monosyllable, disappears when it meets with ம: as,**

தாநடந்தாள், "he walked," compounded of தாம், and நடந்தாள்.

வெந்நீர், "warm water," compounded of வெம், and நீர்.

மனமகிழ்ந்தது, "(his) mind rejoiced," compounded of மனம், and மகிழ்ந்தது.

**33. When a word terminating in ண or ன, is followed by any one of the initial *vallinams*; then, if the word so terminating in ண or ன be a *vett-ttumeip-porul*, ண is changed into ட், and ன into ற், and if the following *vallinam* be த, that letter is also changed, after ண into ட, and after ன into ற; or, after other words than short monosyllables, it occasionally disappears. If, however, the word ending in ண or ன be in the nominative case both in form and signification, (or, as it is termed in Tamul, உவ்வெழிப்போருள், *alvaripporul*) those finals do not suffer any change; but, if the following *vallinam* be த, it is changed after ண into ட, and after ன into ற.**

## EXAMPLES.

மட்குடம், மட்சாடி, பட்பாவுண, மட்பாழி, "a pot of earth;" where the first member of each compound is மண், joined with குடம், சாடி, பாவுண, and குழி, respectively.

பொற்குடம், பொற்சாடி, பொற்பாவுண, பொற்றழி, "a pot of gold;" where பொன், is compounded with the four words above-mentioned.

உவற்றேர், or உவேர், "his chariot," compounded of உவன், and தேர்.

மண்கடிது, "the earth is hard;" கண்சிறிது, "the eye is small;" கண்பெரிது, "the eye is large;" where there is not any change, and கண்டிறந்தது, "the eye opened," compounded of கண், and திறந்தது.

பொன்கடிது, "the gold is hard," &c. without any change, and மின்னலிறந்தது, "the lightning flashed," compounded of மின், and தெறிந்தது.

**34. Whenever words terminating in ண் or ன் are used in the nominative case instead of the accusative, before words beginning with *vallinams*, those finals will follow the rules prescribed for *vett-ttumeipporuls* in the preceding Section: as,**

கவண்டிடித்தான், "he seized the sling," compounded of கவண் (for கவணை) and டிடித்தான்; மகற்கண்டான், "he saw (his) son," compounded of மகன் (for மகனை) and கண்டான், &c.

**35. When a short monosyllabic word terminating in ண் or ன் is followed by a word beginning with ற, the latter is changed into ண் or ன் to agree with the preceding final; but, if the word so terminating in ண் or ன் be any other than a short monosyllable, the letter ற disappears: as,**

கண்ணெடிது, "the eye is extended," from கண், and நெடிது.

மின்னெனடிது, "the lightning spreads," from மின், and நெடிது.

கபேணெடிது, "the sling is extended," from கபெண், and நெடிது.

கலேனெடிது, "the jewel is long," from கலன, and நெடிது.

**36. When a word terminating in ள்ற or ள்* is followed by any one of the initial *vallinams*, then, if the word so terminating in ள்ற or ள் be a *vett-ttumeip-porul*, ள்ற is changed into ட், and ள் into ண், and if the following *vallinam* be த, it is also changed after ள்ற into ட்ட, and after ள் into ண்ட; or, after other words than short monosyllables, it occasionally disappears. If the word ending in ள்ற or ள் be an *alvaripporul*, those finals, as also the *vallinam* த, when it occurs as the initial of the following word, may remain unchanged: should a permutation take place, the rule contained in the preceding clause will be applicable, except that, in the case of short monosyllables, the character *āyadam* (ஃ) must be substituted for ள்ற and ள் when followed by the *vallinam* த, which will then be changed into ட்ட or ண்ட, according as the preceding final may have been ள்ற or ள்.**

EXAMPLES.

முட்கோல், "a thorn tree," from முள்ற, and கோல்; முட்டலை, "the head of a thorn," from

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* In the ordinary dialect of the language the letter ள், as a final in certain incidental affixes of nouns and verbs, sometimes remains unchanged before the initial *vallinams*. In all such instances the initial vallinam will be doubled.

முள், and தலை; கற்படம், "the exterior of a stone," from கல், and படம்; கற்றலை, "the head of a stone," from கல், and தலை, &c.

வாட்கூரணம், "the sharpness of a sword," from வாள், and கூரணம்; அவடாய் or அவடாய், "her mother," from அவள், and தாய்; விரற்சுற்று, "the roundness of the finger," from விரல், and சுற்று; நூற்றலை or நூறலை, "the head of a thread," from நூல், and தலை, &c.

வாள்கடிது or வாட்கடிது, "the sword is cruel;" அவள்தந்தாள் or அவடந்தாள் or அவடந்தாள், "she gave;" விரல் சிறிது or விரற்சிறிது, "the finger is small;" போறத்தல்தலை or போறத்தற்றலை or போறத்தறலை, "patience is the chief thing," &c.

முள்பெரிது or முட்பெரிது, "the thorn is large;" முள்தீது or முடீது, "the thorn is bad;" கல்சிறிது or கற்சிறிது, "the stone is small;" கல்தீது or கடீது, "the stone is bad," &c.

37. **Again, when a word terminating in ள் or ல் is followed by any one of the *mellinams*, ள் is changed into ண, and ல் into ன; and if the following *mellinam* be ந, it disappears, except after short monosyllables, when it is changed into ண or ன, according as the preceding final may have been ள் or ல்: as,**

முண்முடி, "a crown of thorns," for முள் முடி; கன்மலை, "a stony-hill," for கல்மலை;

இருணீங்கினது, "the darkness disappeared," for இருள்நீங்கினது; முண்ணிலம், "thorny ground," for முள்நிலம்; நூனை, "the end of a thread," for நூல்நுனை; கன்னெஞ்சு, "a stony heart," for கல்நெஞ்சு.*

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* It is proper to state, that the principle of the rules contained in Sections 33 and 36, is generally applicable, also, when the finals ள்ற, ள், ண்ண and ன் occur before *vallinams* in the incidental increments and changes of nouns, pronouns and verbs.

# CHAPTER II.

## OF NOUNS.

### (I.) OF THE DECLENSION OF NOUNS SUBSTANTIVE.

38. A Noun Substantive is, in Tamul, termed வேற்றுமை; and each Substantive is considered to possess eight Cases. The word வேற்றுமை, signifying "difference," is employed to designate generally the cases of nouns, and each case is named according to the particular form of its termination, (as, ஐவேன்றனுருபு வேற்றுமை, "the case called *ei*," or the Accusative case) with the exception of the Nominative, which is termed வேயபெயர், (it being the "noun" in its original state) and the Vocative, which is termed விளிவேற்றுமை, or "the calling case." According to the Grammar of the *Kodun* Tamul,* or vulgar dialect, the Geni-

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* கோடும் *(Kodum)* is an adjective, from கோடுமை, "harshness."

tive ends in உடைமை,* or by contraction, உடை; the Dative in கு; the Accusative in ஐ; the Vocative generally in ஏ; the Local Ablative in இல் or இடத்தில்; the Causal Ablative in ஆல், and the Social Ablative in ஓடு; to each of which Ablative signs the letter ஏ may be added, as in இலே, இடத்திலே, ஆலே, and ஓடே.

39. In the *Shen*† *Tamul*, or elegant dialect, the terminations are, in the genitive, அது or ஆது, before a noun in the singular, and அ before a noun in the plural number;‡ in the causal ablative, ஆல் or ஆன்; in the social ablative, ஓடு or ஒடு, and in the local ablative, இல் or இன், (answering to the Latin *in* and *ex*) and கண், (answering to the Latin *in* and *apud*) together with இடம், "place," and its several synonyms.

40. There are various rules for the formation of the vocative in *Shen Tamul*, which need not be here enumerated; but it may be proper to notice the few following forms, as of common occurrence in *Kodun Tamul*. (1.) Nouns ending in ஐ, change that letter into அ or ஆய், in the vocative: as, தசுகர, தசுகராய், from தசுரைக, "a

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* உடைமை, signifies "possession."

† சேம் *(Shem)* is an adjective from சேம்மை, "perfection."

‡ These changes are analogous to, though not co-extensive with, the changes of the possessive postposition in Hindustani.

younger sister." (2.) Nouns ending in ஓ change it into ஈ: as, தமடீ, the vocative of தமடி, "a younger brother." (3.) Nouns ending in அன், form their vocative either by simply cutting off the ன், as அப்ப, from அப்பன், "master;" or by changing the remaining அ into ஆ, as அப்பா; or by adding ஏ or ஐ to the substituted ஆ, as அப்பாவே, அப்பாவை (of which the last form is expressive of grief;) or, occasionally, by changing அ, after the elision of ன், into ஏ, as அண்ணே, from அண்ணன், "an elder brother." (4.) Nouns ending in ஔன் convert the ன் into ப் in the vocative, as மூத்தோப், from மூத்தோன், "an ancient;" and nouns ending in ஆன், form their vocative by taking away ன், as வண்ணா, from வண்ணான், "a washerman." (5.) Nouns ending in அள் (including the plural terminations of nouns) or அல் may, in addition to the ordinary mode, form their vocative by changing the அ into ஆ, as நிகாள், from நிகள், "the moon;" பாவிகாள், from பாவிகள், "sinners," and தூகாற், from தூகல், "sleep."

41. Letters of increase, termed சாரியை, (*shāriyei*) are commonly used in the declension of Tamul nouns, before the signs of the several cases, the vocative excepted. இன்சாரியை, (*in shāriyei*) and, in *Shen Tamul*, அதன்சாரியை (*adan-shāriyei*) are employed generally throughout the inflexions of a noun, and the ன் in each case is changed into

ஃ before the dative termination in கு, after the manner of a *vett-ttumeipporul* in ன் before a *vallinam;* as மலையஃகு, "to a hill;" சாத்தனதஃகு, "to the florist." க் and உக்சாரியை, (*k* and *uk-shāriyei*) of which the former is always used after nouns ending in இ, ஈ, ஐ, ப் or ர், are inserted only before the termination of the dative case: as மலைக்கு, "to a hill;" பூவுக்கு, "to a flower."

42. All Tamul nouns end either in the vowels அ, இ, ஈ, உ, ஊ, ஐ, ஔ, or in the eight consonants properly denominated Finals; and nouns are declined, generally, by adding the signs of the cases and inserting the letters of increase according to the rules of orthography delivered in the preceding Chapter. The only exceptions which occur, are in the instances of nouns ending in ம், and in டு or ஃறு, with a *kutt-ttiyalugharam* or *abbreviated u.* The former of these changes ம் into த்து, and the latter double the ட் or ஃ before the signs of the several cases (except the vocative) and the letters of increase: as, முகத்தில் or முகத்தினில், "in a face," from முகம்; ஆஃறில், "in a river," from ஆஃறு, and வீட்டினில், "in a house," from வீடு.

43. There is a certain contracted form of the noun, used both in the vulgar and elegant dialects, which cannot properly be classed under any one of the regular cases, and which may be termed,

κατ' εξοχην, the *oblique*, or, from its indefinite nature, the *Aorist* case. This contracted form is styled, in *Shen Tamul*, ஜைஞ்ஸ்ஸணமத்தோஸ்ஸக, or "ellipsis of the signs of inflexion," and it differs in different nouns according to the following rules. (1.) Nouns ending in ம், and in டு or ஸ், with the *abbreviated u*, form the oblique case by undergoing the changes noticed in the preceding paragraph, with or without the addition of the *shāriyei* இன்: as, உழகியழுகத்துக்குழவை, or உழகியழுகத்தின்குழவை, "a boy with a handsome face," or "a handsome faced boy;" வீட்டுக்கதவு, or வீடின்கதவு, "the door of a house," or "the house-door," &c. (2.) All other nouns have their oblique case either in the same form as the nominative, as பகஞ்சோறணம், (the ஞ் of பகல் being changed into ஞ், by the rule contained in Section 36) which is equivalent, both in form and signification, to our compound phrase, "mid-day repast;" or, by adding to the nominative the *shāriyei* இன், as பகலஞ்சோறணம். The several uses of the form here noticed will be best learned by practice.

44. Number in Tamul is twofold; viz. ஒருமை, "Singular," and பன்மை, "Plural." (1.) Nouns ending in long vowels form the plural by adding க்கள்ட: as, கிடாக்கள்ட, nominative plural of கிடா, "a buffalo," &c. (2.) Nouns ending in இ, உ, ஐ, form the plural by adding கள்ட: as,

பழிகள், nom. pl. of பழி, "a way," &c. Certain nouns of this class, however, which are descriptive of human beings, form the plural in மார், as well as in கள்: as, சேடிகள், or சேடிமார், nom. pl. of சேடி, "a merchant;" and many nouns ending in உ, form the plural irregularly in க்கள். (3.) Nouns ending in consonants generally form the plural in கள்: as, கண்கள், nom. pl. of கண், "the eye," &c. Some few nouns ending in consonants have க்கள் in the plural, and the plural terminations of masculine nouns ending in ன், will be considered hereafter in treating of derivative nouns. Nouns neuter, it may be observed, are often used in the singular number with a plural signification: as, பல்கூ, "many dishes," &c. It remains only to add, under this head, that the signs of the cases in the plural are the same throughout as in the singular number.

45. Gender, which in Tamul is termed தினை, is divided into உயர்திணை, "the sublime gender," and அஃறிணை, "the inferior gender." All reasonable beings belong to the former class; while the latter comprises the whole of the irrational creation, whether animate or inanimate. Again, உயர்திணை is subdivided into ஆண்பால், "masculine," and பெண்பால், "feminine," for the singular number (உயர்திணையொருமை), and பலர்பால், "the common plural" (உயர்திணைப்பன்மை): and அஃறிணை is

subdivided into ஏன்மன்பாற், "the neuter singular" (அஃறிணைபாகுமை), and பலவின்பாற், "the neuter plural," (அஃறிணைப்பன்மை). The distinctions of gender are not denoted in primitive nouns by any distinct forms of termination; the signs of gender being limited, in Tamul, to pronouns, derivative nouns, and the third persons of the tenses of verbs. It may be remarked, however, in this place, that a verb is occasionally used in the neuter gender with a masculine noun in order to denote extreme respect; that the noun பிள்ளை, "a son," is used both in the masculine and neuter genders, and that குழந்தை, "an infant," is always neuter.

## (II.) OF THE CONSTRUCTION OF NOUNS SUBSTANTIVE.

46. (1.) The nominative case is occasionally used in the place of the accusative: as, பணந்தந்தேன், for பணத்தைத்தந்தேன், "I gave money." (2.) The nominative case is also frequently used, according to the rule contained in Section 43, in the sense of the oblique: as, மலைபுச்சி, "the top of a hill."

47. (1.) The dative case is used elegantly for the genitive in Tamul, as it is in Latin: thus, தெண்ணைக்

கபூகுநாணம், "mulieri pulchritudo, verecundia," &c. The dative is also used, in Tamul, in construction with words signifying advantage, disadvantage and the like, in a manner analogous to the Latin: as, இதனக்குநல்லது, "hoc mihi jucundum est;" and, generally, the rules for the use of the dative case in Latin are applicable to the same case in Tamul. In the following instances, however, the idiom of the latter tongue will be found to differ from the former. (2.) The dative is employed elegantly in Tamul to form the comparative degree: as, அதுக்கிதுபோது, "this is greater than that." (3.) The dative is used in describing the distance of one place from another: as, இநதக்கிராமத்துக்கும்பெல்லூருக்கும்பத்துநாழிகைபூமியுண்டு, "it is a journey of ten Malabar hours from this village to Vellore," (with both terms in the dative case), or இநதக்கிராமத்துக்குபெல்லூர்பத்துநாழிகைபூத்தூரம், "Vellore is distant a journey of ten Malabar hours from this village," (with only one term in the dative case). *Motus ad locum* is also expressed by this case: as, வீட்டுக்குவநதான், "he came home." (4.) Nouns of time are generally placed in the dative case: as, நாளைக்குவா, "come to-morrow." (5.) The dative is employed to denote the end or object of any action: as, என்னத்துக்குவநதாய், "for what purpose camest thou?"

48. Nouns directly governed by transitive verbs are placed in the accusative case; so that whenever two nouns may be directly affected by the action of any such verb, both nouns, conformably to a rule of partial operation both in the Greek and Latin tongues, will be placed in the accusative: as, என்ன ஸாசாஸத் தீாங்க ஸாபடிப்பித் தான்,* "he taught me the sciences."

49. (1.) The ablative in இல் denotes locality: as, மாத்தில், "in," or "upon a tree." (2) The ablative in இல் serves also to denote *motûs a loco*: as, வீட்டினீங்கினன் "he quitted the house." And, in this sense, the addition of இருந்து, the gerund of இருக்கிறது, "to be," or of நின்று, the gerund of நீங்கிறது, "to stand," gives perspicuity to the sentence: as, வீட்டிலிருந்து நீங்கினன், which, rendered literally, is "having been in the house, he quitted it." (3.) By a figurative extension of the latter sense, this ablative serves to form the degrees of comparison: as, in the comparative degree, அதின்பாாதிது, "this is greater than that," or, with the addition of the particle உம், "also," "even," அதிலும்பாாதிது; and, in the superlative degree, (which is formed by adding the ablative sign, இல், coupled with உம், to a noun importing universality) எல்

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* The character ஸ in சாஸத்தீாம், is the consonant *s* of the Grandonic Alphabet.

லாத்தி லும்பேரிது, "this is the greatest of all." The superlative degree is also elegantly formed by the repetition of the noun; in which case the noun is placed, in the first instance, in the ablative plural: as, சேல்பங்களிற்சேல் பம், "the bliss of blisses," or "the most perfect bliss."* (4.) இல் serves also to denote the ablative of time: as, முற்காலத்தில், "in former times." (5.) In *Shen Tamul* the ablative in இல் or இன் is likewise employed to express similitude: as in மின்னேலையியின்பம், "pleasure is as evanescent as the lightning's flash;" to express the *terminus a quo*: as in இவ்விடத்தின்மேற்கு, "Westward from this place; and to denote causality: as in உற்றத்திற்பேரியன், "a person distinguished by, or in consequence of virtue." (6.) By the word இடத்தில், which is the ablative of இடம், "a place," is expressed locality, *motus a loco*, and the force of the Latin preposition *apud*: as, கடலிடத்தின்முத்து, "pearls are in the sea;" பட்டணத்திடத்தில் or பட்டணத்திடத் திலிருந்துவருகிறேன், "I came from the town;" என்னிடத்திலில்லை, "apud me non est." It has been stated that, in *Shen Tamul*, the word

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* This last mentioned form of the superlative degree, bears a close resemblance to that form of the Hebrew superlative, in which the noun appears first in the state of regimen and then in the genitive of position; as in שמי השמים, "the heaven of heavens," or "the highest heavens."

கண் is used, together with இடம் and its several synonyms, in the sense of the Latin *in* or *apud;* and it may be added in this place, that இடம், and all such of its synonyms as terminate in டம், are used in the elegant dialect, with the sign of the oblique case, த்து: as, என்கண்ணில் உள or என்னிடத்தில் உள, "apud me non est;" உறத்தின்கண்ணின்படம் or உறத்தினிடத்தின்படம், "in virtute dulcedo."

50. The ablative in ஆல் denotes causality, whether efficient, material, instrumental, or final: as in the instances குயவனால், மண்ணால், சக்கரத்தால், போக்கலாலாயபாத்திரம், "a pot made *by* a potter, *with* earth, *by means of* a wheel," and "*for* boiling."

51. (1.) The ablative in ஓடு is the ablative of society: as in அவனோடுவந்தேன், "I came with him." (2.) It is employed, in a metaphorical sense, to denote possession: as in ஆஸ்த்தியோடிருந்தான், "he was with riches," or "he was rich." (3.) It is also used synonymously with ஆல்: as, பனியோடுகுளிர் or பனியால்குளிர். "cold (occasioned) by dew."

## (III.) OF NOUNS ADJECTIVE.

52. The term தொடர்மொழி, signifying "the conjunction of words," is used to denote the union of nouns with other nouns, or with verbs; and when such union is formed by an abbreviation of case, tense, or any other incident—an abbreviation which is termed in Tamul தொகை நிலை, or "ellipsis"—the words so joined together are designated, as தொகை நிலைத் தொடர்மொழி, or "words elliptically compounded." Under this general description may be classed all the rules concerning the formation of the noun adjective, and its union with the substantive; since, strictly speaking, the Tamul adjective (termed உரிச்சொல், or "a word to be united,") is formed in every instance by some species of ellipsis.

53. The following rules shew the formation of adjectives from nouns denoting some quality in the abstract, which *generally* terminate in மை. (1.) From nouns of quality terminating in மை, whose penult syllable ends in உ, adjectives are formed by the elision of ஐ; as from பசுமை, "greenness," பசுங்கிளி, "a green parrot:"—or by the elision of மை; as from கரு/மை,

"littleness," சிலபொருள், "a little thing:"—or by the elision of மை, and the conversion of உ into இ; as from புதுமை, "newness," புதிமணம், "a new wedding;" to which form is frequently added the letter உ; as in உரியபொருள், "a difficult thing:"—or by the elision of மை and elongation of the antepenult syllable, in which case the letter உ is dropped even before a word beginning with a consonant, provided the consonant immediately preceding உ belong to the class of finals; as from பெருமை, "greatness," பேரோசை, "a great noise," and பேர்நலம், "a great good:"—or by the elision of உமை, the conversion of உ in the first syllable into ஐ, and the change of the intermediate *vallinam* into ம்; as from பசுமை, "greenness," (to which word this particular form is almost exclusively confined) மைபுசுகிளி, "a green parrot:"—or if the consonant of the antepenult syllable be a *vallinam*, by the elision of உமை and the reduplication of the *vallinam;* as from நெடுமை, "length," நெட்டெழுத்து, "a long letter;" (which last mode is to be used only before a substantive commencing with a vowel). It should be observed, that some of the above modes, although apparently of *general* operation, are not applicable, indiscriminately, to all nouns seemingly analogous: use only will shew the *particular* forms of which each noun may be susceptible. (2.) To other nouns

of quality terminating in ணமை, the following rules are applicable. If the penult syllable end in ஐ, இ, ஈ, or ய், adjectives are formed by changing ணமை into ண்மை; as from உணவுணமை, "property," உணவுண்மைபோருள், "a possessed thing;" இன்ணமை, "sweetness," இன்மைசாஸ், "a sweet word;" தீணமை, "evil," தீமைபகை, "deadly hatred;" சேய்ணமை, "redness," சேய்மைகுருதி, "red blood." If the penult syllable end in உ, adjectives may be formed by cutting off ஐ only, as from இளணமை, "youth," இளம்பயிர், "young corn;" or by the elision of ணமை, as in இளவயது, "tender age;" or by the elision of ணமை, and the conversion of உ into ஐய, as in இளையவயது. Again, if the penult syllable end in any vowel other than உ or உ, adjectives may be formed by the mere elision of ணமை, in which case a following *vallinam* will be doubled; as from உணவுணமை, "property," உணவுப்போருள், "a possessed thing," and from உரணமை, "attachment," உரச்சாஸ், "a joint word," or "an adjective." Lastly, if the penult syllable end in a consonant, adjectives are formed by the elision of ணமை; as from வெண்ணமை, "whiteness," வெண்சிலை, "a white statue," &c. (3.) There are some nouns of quality terminating in ம், which occasionally become adjectives, by converting the final உ of the oblique form த்து into உ; as from தீமம், "strength," of which

the oblique form is திறத்து, திறத்தன, "a strong hand," and there are a few monosyllabic nouns of quality, which become adjectives by the addition of a *mellinam*, corresponding with the following consonant; as from ஏச, "the male of certain animals," ஏசங்கன்று, "a bull calf." All other nouns of this description, are subject to the rules contained in the following Section.*

54. Nouns not coming within the scope of the preceding rules are employed occasionally as adjectives, in the manner following. (1.) *Vett-ttumeitto-gheis*, or nouns in the oblique case, whose formation was given in S. 43, are frequently employed as adjectives; as from கல், "a stone," கல்பாதை or கல்லன்பாதை, "a stony road," &c.† (2.) Nouns ending in ம், may be made adjectives by the mere elision of that letter; as from மனம், "the mind," மனப்பகை, "mental hatred." (3.) Nouns ending in ஐ may be used as adjectives, either without undergoing any change, in which case they double a following *vallinam*, or with the

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* The reader cannot fail to observe the general features of resemblance, both in formation and construction, between the Tamul and the English adjectives.

† The use of those *vett-ttumeittogheis* which retain the form of the nominative case when they are used as adjectives, bears a close affinity to the English idiom, in such phrases as "party-spirit," "Parliament-house," *cum multis aliis*.

addition of உ; as from நனை, "wetness," நனைக் கோடம்பு or நனையுகோடம்பு, "a wet stick."

55. In *Kodun Tamul,* the words ஆன and உள்ள, which are participles from ஆகிறது, "to become," and the defective verb உண்டு, "it is," are frequently employed as attributive adjuncts; as in சுத்தமான் or சுத்தமுள்ளமனசு, "a pure mind," i. e. "a mind which *is* purity."

56. From the examples already given it will be seen that, in the order of construction, adjectives invariably precede the substantives. It remains only to observe, that adjectives are not subject, in Tamul, to any changes to denote the incidents of gender, number or case.*

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* The rules respecting the use of the word எல்லாம், which imports "totality," are deserving of notice. In *Kodun Tamul,* if used adjectively, it drops the final letter like other nouns in ம்; if used substantively, எல்லாம் represents the neuter, and எல்லார் the masculine and feminine genders, and the syllable உம் is added to the signs of the cases; as in the accusative case, எல்லாத்தையும், *n.* எல்லாரையும், *m.* and *f.* In *Shen Tamul,* when எல்லாம் occurs in உஃஅஃறிணை, or the "inferior gender," it drops the final ம், employs the *shāriyei,* உஅஃ, and subjoins உம் to the signs of its cases, or to its following noun, according as it may be used in the manner of a substantive or an adjective; as in the accusative case எல்லாவற்றையும், and, as an adjective with a substantive, எல்லாஅற்றுத்தலையும், "all the heads." When it occurs in உயர்திணை, or the "sublime gender," நம் is substituted as the *shāriyei;* as in எல்லாநம்

# CHAPTER III.

## OF PRONOUNS.

57. (1.) In *Kodun Tamul* the primitive or personal pronouns, corresponding with the three persons of the verb (denominated மூவிடம், "three places") are, நான், "I;" நீ, or நீ, "thou," and the reflective pronoun தான், "himself," "herself," "itself." There is also another form of pronoun used with the third person of verbs, which will be considered in the subsequent Section. In the declension of the primitive pronouns, நான் is changed, in the singular number, into என்; நீ into உன், and தான் into தன், before the several signs of the cases enumerated

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மையும் and எல்லாநநதவையும். In like manner the compound words எல்லாரும், "all they," and எல்லீரும், "all ye," employ, respectively, தம் and நம் (the inflected forms of the 3rd and 2nd personal pronouns) as their *shāriyeis*, and transfer உம் to the end; as in எல்லார்தம்மையும், எல்லார்தநதவையும், and as in எல்லீர்நம்மையும், எல்லீர்நநதவையும்.

in Section 38 of the preceding Chapter. It is proper to add, however, that the termination அது, the use of which, with respect to nouns, is limited to the elegant dialect, is employed very generally, in *Kodun Tamul*, as the sign of the genitive singular of the three primitive pronouns; and that the *shāriyei* அக் is used instead of உ—க், in the dative singular of these three pronouns. In the plural number, the primitive pronouns (with the exception of நீ, which, in the nominative plural, takes ம் before கள் and ர், when used alone) convert the final ன் into ம், and subjoin the affix கள், to which the signs of the cases are added, as in the declension of nouns. The plural affix கள் is, in the elegant dialect, generally omitted; but, except in the instance of the first personal pronoun, this latter form of the plural is, in *Kodun Tamul*, employed only as a substitute, in polite and respectful modes of address, for the singular number. The first personal pronoun employs both forms of the plural in *Kodun Tamul* with a plural signification; but நாம் differs in its application from நாங்கள், in that the latter always excludes the persons addressed, while நாம் includes both speakers and hearers. (2.) In *Shen Tamul*, the forms of the primitive pronouns in the singular number are, for the first person, நான், யான் in the nominative case, and என் when inflected; for the second person, நீ in the nomi-

native case, and உன், நின், நுன் when inflected, and for the third person, தான் in the nominative, and தன் when inflected. In the plural number the first personal pronoun converts ன் into ம் in the nominative case, and its inflected forms are, எம், நம்; the second personal pronoun adds ர், ஈர், or ஐர் in the nominative, and its inflected forms are, உம், நும், and the reflective pronoun merely converts the final ன் of the singular into ம். The *shāriyei* ஆக் is used in the dative case in both numbers. The above form of the plural is seldom employed, as in *Kodun Tamul,* as a substitute for the singular; the affix கள் is of rare occurrence, and there is not any difference of significa-

tion, as in *Kodun Tamul,* between நாம் and நாங்கள், the two plural forms of the first personal pronoun. It is observable, also, that the final *mellinams* of the inflected forms, which (except in the genitive and dative) are generally doubled, according to Section 16, before the *shāriyeis* and signs of the cases, may in *Shen Tamul* remain single; as in எஉன for என்உன், "me," &c.

58. Derivative pronouns, which are used only in *Shen Tamul,* are formed by adding அன் in the masculine singular, அள் in the feminine singular, and அர் in the masculine and feminine plural, to the plural inflected forms of the primitive pronouns: thus from நம் and எம் are derived நமன், நமள், நமர், and எமன், எமள், எமர்; from உம்

and நம் are derived உமன், உமள், உமர், and நமன், நமள், நமர், and from தம் are derived தமன், தமள், தமர். The derivative pronouns may be declined through both numbers by adding simply the signs of the cases, without any letters of increase; as in நமஉன, நமஉள, நமஅர, &c. but they are seldom used except in the plural number, and they generally import consanguinity; as in நமரனமினியர், "persons dearer than *our own relations*;" கோன்மமர், "*relations* of the king," &c.

59. (1.) The demonstrative pronouns are termed in Tamul, சுட்டுச்சேசல் (from சுட்டுகிறது, "to demonstrate"), and the interrogative pronouns are termed வினச்சேசல் (from வினவுகிறது, "to interrogate"). In *Kodun Tamul* the demonstrative pronouns are இவன், "this (man)," in a *proximate*, and உவன், "that (man)," in a *remote* sense: the interrogative pronoun is எவன், "who" or "what (man)?" These pronouns denote the changes of gender and number by corresponding changes of termination. The forms for the feminine singular are இவள், உவள், எவள்; for the masculine and feminine plural இவர், உவர், எவர், (which forms are employed also, in a respectful sense, instead of the singular) and இவர்கள், உவர்கள், எவர்கள்; for the neuter singular இது, உது, எது, and for the neuter plural இதுகள், உது

கள்ள, எதுகள்ள. The demonstrative and interrogative pronouns do not suffer, in the masculine and feminine genders, any change of form before the signs of inflexion; but, in the singular number of the neuter gender, the final உ__ is dropped before the letters of *shāriyei* and signs of the cases; and, in addition to the *shāriyeis* இன and உ__க், which are used according to the rule contained in Section 41, the *shāriyei* த் is employed partially and the *shāriyei* உன generally in the inflexions; as in the dative இதுக்கு or இதற்கு, "to this;" in the accusative இதை or இத்தை or இதனை, "this;" in the causal ablative இத்தால் or இதினால் or இதனால் "by this," &c. The word ஆர் is frequently used in *Kodun Tamul* as a substitute for the masculine and feminine forms, in both numbers, of the interrogative pronoun; as in ஆர்பன், "who is he?" ஆர்பள்ள, "who is she?" ஆரபாகள்ள, "who are they?" ஆருக்கு, "to whom?" &c. (2.) In *Shen Tamul* there is, in addition to the *proximate* and *remote* forms of the demonstrative pronoun known to the ordinary dialect, an *intermediate* form of the demonstrative pronoun, commencing with the letter உ__, as in உ__பன், "this (man)," in a sense intermediate between இபன், a man relatively near, and உபன், a man relatively remote. There is also in *Shen Tamul* an additional form of the interrogative pronoun, commencing with the syllable பா; as

in யாவன், "who?" The demonstrative and interrogative pronouns denote the changes of gender in the singular number by the same changes of termination as are employed in the ordinary dialect: but it is proper to state that, in *Shen Tamul*, the neuter singular of each of the pronouns இவன், அவன், உவன், எவன், may be formed either in the ordinary way, as in இது, அது, உது, எது, or with the character *āyadam*, as in இஃது, அஃது, உஃது, எஃது. The plural of the demonstrative and interrogative pronouns in *Shen Tamul* is formed, in the masculine and feminine genders, by the conversion of ன் into ர், as இவர், அவர், &c. and, in the neuter gender, by the conversion of து into ன்ற, as in இன்ற, அன்ற, &c. The neuter pronouns இது, அது, உது, எது, possess also, in the plural number, the contracted forms இவ, அவ, உவ, எவ; with regard to the use of which it is to be observed, that if the following word commence with a *vallinam*, வ் is changed into ஃ; as in இஃ சிறிய, "these (things) are small;" if with a letter of the *mellinam* class, வ் is changed into the same letter; as in இந்நெடிய, "these (things) are long;" and if with an *ideiyinam*, no change takes place; as in இவ்வலிய, "these (things) are strong." In the modes of inflexion the demonstrative and interrogative pronouns follow the rules of *Kodum Tamul*, except that in the neuter plural

the *shāriyei* உம்ம is employed with or without the *shāriyei* இன்; as in the accusative case இவைம்ணை or இவைம்ஸ்ஸுண, "these (things)," &c. The word யா may be used, by apocope, for யாது or யாணவை: as, யாச்சேசான்ணைய், "what didst thou say?" யாக்கேகாடிய, "what (things) are harsh?" The masculine form of the pronoun எவன் serves occasionally to represent either number of the neuter gender: as, எவனது, "what is that?" எவனணவை, "what are those things?" எவன்சேய்யும, "what will it avail?" The word என் is also employed occasionally in the sense of "what;" as in என்ணும், "what will there be?" It remains to be observed, that the word யாச் is employed in *Shen Tamul* synonymously with ஆச், which has been noticed in the first part of this Section.

60. (1.) The pronominal adjectives—or, the forms of the demonstrative and interrogative pronouns, when used adjectively—are, in *Kodun Tamul*, இந்த, உந்த, எந்த, which have the effect of doubling a following *vallinam*; as in இத்துச்சாதி, "this tribe;" or இன்ன, உன்ன, என்ன, which do not double the *vallinams*; as in உன்னசேசால், "that word;" or the letters இ, உ, எ, (termed சுட்டும்வினா மாயவைழுத்து, "letters of indication and interrogation,") which double the following letter if it be a consonant; as in இம்மாத்திரம், "so much," (compounded of இ and மாத்திரம், a

general term for measure,) and interpose a double வ் if the following letter be a vowel; as in எவ் பொவ, "how much?" compounded of எ and அவ, "a measure." (2.) Of the several forms of pronominal adjectives above mentioned, the demonstrative and interrogative letters இ, உ, எ, with the addition of உ_, as the representative of the intermediate pronoun and of யா in an interrogative sense, are most generally used in *Shen Tamul;* but it is to be observed that யா does not interpose a double வ், before a word beginning with a vowel: as, யாவூர், not யாவ்வூர், "what village?"

61. The Tamul language has not either relative or possessive pronouns. The modes of compensation for the want of the former will be seen in the following pages, and all the ends of the latter are answered by the incidental changes, either in form or signification, of the primitive and demonstrative pronouns. When pronouns, thus employed in a possessive signification, are used absolutely, they are placed in the genitive or possessive case: as, எனது, "mine;" &c. but when combined with other words, the pronouns, if of the primitive class, are used in the oblique form;* as in என்வீடு, "my house," &c.; and,

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* The term *vett-ttumeittoghei*, or "ellipsis of the signs of inflexion," is applicable generally to pronouns, as to nouns, to denote what has been

if in the masculine or feminine gender of the demonstrative class, they are used generally in the form of the nominative case, with the signification of the oblique; as in அவற்றகப்பன், (compounded of அவன் and தகப்பன்) "his father;" அவடாய், (compounded of அவள் and தாய்) "her mother," &c. and, if in the neuter gender of the demonstrative class, they are placed in the oblique or aorist case, with the *shāriyeis* employed in pronominal inflexions: as, அதன் or அதின் கோம்பு, "its horn;" அதுகளின் or அவற்றுத்தலை, "their heads," &c.

62. The rules contained in the second division of the preceding Chapter, respecting the construction of nouns substantive, are applicable to the construction of pronouns. Pronominal adjectives are analogous, in form and construction, to nouns adjective; and the construction of such of the pronouns as may be used possessively has been noticed in the preceding Section. A few additional remarks only, and those of a partial nature, occur as proper to be subjoined. (1.) The oblique form of the primitive pronouns is used sometimes for the accusative case; as in எற்காணவைநதான்

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termed in Section 43, the oblique or aorist case: and as the primitive pronouns suffer a complete change of form before the signs of the cases, they may be said, when an ellipsis takes place, to be in the *oblique form*, in contradistinction to *vett-ttumeipporuls*, which have the *form* of the *nominative* case with the *signification* of the *oblique*.

for என்னுணக்காணவெநதான், "he came to see me." (2.) The word என்ன may be employed not only as a pronominal adjective, but absolutely also in the manner following: if placed before a verb it has the sense of "what?" as in என்ன சொன்னாய், "*what* saidst thou?" if placed after a verb it has the force of the Latin *an;* as in சொன்னையென்ன, "*an* dixisti?" if placed after a neuter pronominal verbal (which will be described in the sequel) it expresses either "what?" or "why?" as in நீய்சொன்னதென்ன, "*what* saidst thou?" நீயப்படிசொன்ன தென்ன, "*why* saidst thou so?" In *Shen Tamul* the word என்உன serves also to express either "what?" or "why?" as in என்உனயாம், "*what* will there be?" என்உனயோவேனில், "if you ask why?" (3.) The word ஆர் is used commonly with pronominal verbals, which it generally follows in the order of construction; as with a masculine verbal சொய்கிறவனார், "who does?" with a feminine verbal பேசுகிற வளார், "who speaks?" with the common plural of the same verbals பேசுகிறவர்கள ார், "who speak?" and with a neuter verbal (which, when united with ஆர், represents, according to the context, either the masculine or feminine gender) இதைச்சொய்கிறதார், "who does this?" Sometimes, however, ஆர் precedes the verbals; as in ஆர்சொய்கிறவன், &c.

When used with the tenses of a verb, it invariably precedes them; as in the singular (in which number it is used only with the third person masculine) ஆர்பேசுகிறன், "who speaks?" and in the plural ஆர்பேசுகிறர்கள், "who speak?" (4.) The demonstrative and interrogative letters may be joined, in *Shen Tamul*, not only with nouns substantive, (as in உக்கரை, "that bank of the river," எம்மாத்திரம், "how much?" &c.) but with participles and with the conjugated form of derivative nouns, termed வேஉனக்குறிப்பு, (*vineikkurippu*) which will be treated of in a subsequent chapter; as with a participle இச்சேசான்ன பேசுருள், "this said matter," and with a *vineikkurrippu* நீபேவ்வூரூன, "of what country art thou?"

# CHAPTER IV.

## OF VERBS.

### (I.) OF THE INDICATIVE MOOD.

63. A Tamul Verb, which is termed வடீன, possesses only three original moods: viz. the Indicative, Imperative and Infinitive. The indicative mood has three tenses, termed றுக்காலம், or "the three times:" viz. நிகழ்காலம், "the current," or "present time;" இறந்தகாலம், "the past time," and எதிர்காலம், "the approaching," or "future time." Each tense has, in each number, three persons, termed றுவேடம், "the three places," of which the first is named தன்மை, the second றுன்னீலை, and the third படர்க்கை. With the exception of the third person neuter of the future tense, the forms of termination are the same for the same persons in each of the three tenses; and the third person of each tense, like the demonstrative and interrogative pronouns, denotes the changes of gender by corresponding changes of termination.

*Forms of Termination.*

64. (1.) In *Kodun Tamul* the general forms of termination are, in the singular number, ஏன் for the first person, ஆய் for the second person, ஆன் for the third person masculine, ஆள் for the third person feminine, and அது for the third person neuter; and, in the plural number, ஓம் for the first person, ஈர்கள் for the second person, ஆர்கள் for the third person masculine and feminine,* and, as in the singular, அது for the third person neuter. The third person neuter of the future tense has உம் for its form of termination in both numbers. (2.) In *Shen Tamul* the general forms of termination are, in the singular number ஏன், ஏன் for the first person, ஆய், இ, ஐ for the second person, அன், ஆன் for the third person masculine, அள், ஆள் for the third person feminine, அது for the third person neuter; and, in the plural number, ஏம், ஏம், ஓம், அம், ஆம் for the first person, இர், ஈர் for the second person, அர், ஆர் for the third person masculine and feminine, and அ for the third person neuter. The future tense possesses, also, in the first person singular, the addi-

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* The terminations of the second and third persons plural are employed also, in *Kodun Tamul*, without the affix கள், as substitutes, in polite and respectful forms of speech, for the same persons of the singular number. See Part I. of Section 57.

tional terminations அல், அன், following the characteristic sign of the tense, as also the terminations கு, டு, து, மு, which are used without the intervention of any distinctive sign of the tense. The syllables கு, டு, து, மு, coupled with the consonant ம், may be employed also as the terminations of the first person plural; and the third person masculine and feminine of the same number may, in like manner, dropping the signs of tense, occasionally terminate in ப, மார், ம், மனர். The syllable உ—ம் in the third person of the future tense, serves to express, not only the neuter gender in both numbers, as in *Kodun Tamul*, but also the masculine and feminine singular. The syllable உ—ம், when representing the neuter plural, is occasionally followed by கள்; and, in the masculine and feminine genders, the same affix is sometimes added in each tense to the plural terminations of each of the three persons. Of the five terminations employed in *Shen Tamul* for the first person plural, அம், ஆம் *include*, and எம், ஏம், ஓம் *exclude* the persons addressed. It remains to be mentioned, that the *Shāriyei* அன் is generally used before such of the personal terminations as commence with a short vowel.

## *Of the Tenses.*

**The Tamul grammarians resolve most of the derivative forms of a verb into three parts; viz.** பகுதி (*paghudi*), **"the root"—(or the second person singular of the imperative mood)—**விகுதி (*vighudi*),**" the form of termination," and** இடைநிலை (*ideinilei*), **"the intermediate augment," which is generally employed as the formative of the different tenses.***

## *Present Tense.*

**65. (1.) In** *Kodun Tamul* **the** *ideinilei* **or characteristic sign of the present tense is** கிறு, **or, with the** க **doubled,** க்கிறு; **as in** பண்ணுகிறேன், **"I make,"** இருக்கிறேன், **"I am," &c.; except in the third person neuter, of which the** *ideinilei* **is** கு, **or with the** க **doubled,** க்கு, **as in** பண்ணுகுது, **"it makes,"** இருக்குது, **"it is." In the third person neuter, the** *ideinilei* கு **is sometimes omitted; as in** பண்ணுது, **contracted, by the figure of syncope, from** பண்ணுகுது. **(2.) In** *Shen Tamul* **the** *ideinilei* **of the present tense is** கிறு, க்கிறு, **or, more ele-**

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* The root of a verb, or the second person singular of the imperative mood, is termed, in Tamul, பகாப்பதம், "an indivisible word;" but the term பகுபதம், "divisible word," cannot be applied indiscriminately to each derivative form, as will be more particularly shewn in a subsequent part of this treatise.

gantly, கின்றேன், க்கின்றேன்,* or, sometimes, ஆநின்றேன்;† as in சேய்கிறேன், சேய்கின்றேன், சேய்யாநின்றேன், "I do," நடக்கிறேன், நடக்கின்றேன், நடவாநின்றேன், "I walk," &c. Whenever the *ideinilei* கின்று, க்கின்று is used in *Shen Tamul*, the third person neuter is formed according to the rules of the ordinary dialect.

*Past Tense.*

66. (1.) It appears from the preceding Section, that Tamul verbs are susceptible of a twofold classification, according as the formative of the present tense may be either with or without a reduplicate க்; and the formation of the past tense, both in *Kodun* and *Shen Tamul*, is regulated, in each class, by the final letter of the *paghudi* or root. (2.) If the *ideinilei* of the present tense be reduplicate, and the *paghudi* terminate in ய், ச் or ஞ், or in any

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* Intransitive verbs in கிறு or கின்று generally become transitive by the mere reduplication of the க்; as in சோய்க்கிறேன், "I feed," or "supply with food," from சோய்கிறேன், "I feed," or "take food," &c.

† The *ideinilei* ஆநின்று appears to be composed of the contracted form of negation and the past tense of நில்லுகிறு, "to stand;" so that the signification of சேய்யாநின்றேன் would seem to be, literally, "I have remained (hitherto) without doing," or, by a peculiar species of ellipsis, "I am (now) doing."

vowel other than உ, the *ideinilei* of the past tense will be த்து; as in மேய்த்தேன், "I fed," or "supplied with food," from மேய்க்கிறு; பார்த்தேன், "I saw," from பார்க்கிறு; அவிழ்த்தேன், "I untied," from அவிழ்க்கிறு; படித்தேன், "I read," from படிக்கிறு; வெளுத்தேன், "I washed," from வெளுக்கிறு; படைத்தேன், "I created," from படைக்கிறு; காத்தேன், "I preserved," from காக்கிறு, &c. In *Kodun Tamul*, verbs of this class whose *paghudi* ends in ஐ or ஔ, sometimes substitute ச்சு inelegantly for த்து; as in படிச்சேன், படைத்தேன், for படித்தேன், படைத்தேன். The verb இருக்கிறது,* "to be," forms its past tense irregularly in ந்து; as in இருந்தேன், "I was."

(3.) If the present *ideinilei* be reduplicate and the *paghudi* terminate in உ, the *ideinilei* of the past tense will be ந்து; as in மறந்தேன், "I forgot," from மற க்கிறு. (4.) If the *ideinilei* of the present tense be க்கிறு, or க்கின்று, with a single க், and the *paghudi* terminate in உ, then, except in cases where the *paghudi* may have ர், ல், ள் or ள்ர of the *ideiyinam* class for its penultima, or may be a short dissyllable, with க், ட் or ற் of the *vallinams* for its penultima, the syllable இன் will be used

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* இருக்கிறது is a neuter verbal from the present tense, this being the form in which each verb primarily occurs in the Lexicons of the *Kodun Tamul*.

as the *ideinilei* of the past tense; as in போக் கினன், "I spoke," from போசுகிறு, &c. The formation of கன்றேன், "I brought forth," from கனுகிறு, and of போட்டேன், "I threw," from போடுகிறு, is in deviation from the above rule. It is deserving of remark that, in *Kodun Tamul*, several roots of this class whose penultima is க், drop the syllable கு before the formative of the present tense, and occur in that contracted shape in the Lexicons: as, ஆக்கிறது, contracted from ஆக்குகிறது, "to make;" பணிகிறது, contracted from பணிகுகிறது, "to worship," &c.: but it is the final letter of the *paghudi* in its perfect, not in its contracted state, which determines the formation of the past tense. In the third person neuter of a verb of this class, the உ of உது sometimes suffers elision, after which the ன் of the *past ideinilei* and the *vallinam* த are changed—analogously to the rule contained in Section 33—each into ற்; as in சோல்லிற்று, "it spoke," instead of சோல்லினது: and, in *Kodun Tamul*, ற்று is frequently converted into ச்சு; as in சோல்லிச்சு, &c.* (5.) Again,

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* Intransitive verbs of this class, whose roots terminate in கு preceded by ங், become transitive by the conversion of the antecedent ங் into க்; as in நீங்குகிறது, by contraction, நீக்கிறது, "to remove," from நீங்குகிறது, by contraction, நீங்கிறது, "to be removed," &c.

when the *present ideinilei* is கிறு, or கின்று, and the *paghudi* terminates in உ__, if such *paghudi* be a short dissyllable, with one of the *vallinams* க், ட் or ற் for its penultima, the past tense is formed by the mere reduplication of the *vallinam;* as in நக் கேகன், "I laughed," from நகுகிறு; படீடேடன், "I suffered," from படுகிறு; டேபற்றேறன், "I obtained," from டேபறுகிறு, &c. But the verbs மிகுகிறது, "to increase," and புகுகிறது, "to enter," may either double the க் in the past tense, according to the above rule, as in மிக்கேகன், புக்கேகன், or they may employ the *ideinilei* ந, as in மிகுநதேதன், புகுநதேதன். (6.) Where, lastly, a *paghudi* terminates in உ__ before the *ideinilei* கிறு or கின்று, and has ச், ல், ழ் or ள் of the *ideiyinam* class for its penultima, the past tense is formed in the manner following. If the *ideiyinam* be ள், single, or ல், whether single or double, the *past ideinilei* will be து, the உ__ of the *paghudi* will disappear, the remaining ள் or ல் will be changed, respectively, into ண் or ன், and the *vallinam* த் will, in each case, suffer a corresponding change; as in ஆண்டேடன், "I governed," from ஆளுகிறு; உழன்டேறன், "I was hot," from உழலுகிறு; சேன்டேறன், "I went," from சேல்லுகிறு, &c. In exception to the above rule, the verb உருளுகிறது, "to grant," has இன், and the verb சாற்றுகிறது, "to say," has று, by conversion ன, for the *past ideinilei;* as in உருளினேனன், and

சோன்றேனன். But if the ள்ட be double, இன் is the formative of the past tense; as in தள்ளிறேன்ன், "I pushed," from தள்ளுகிறது, &c.; with the exception of வெள்ளுகிறது, "to open," and கொள்ளுகிறது, "to take," of which the former has து as well as இன் in the past tense, as வெண்றேன், or வெள்ளிறேன்ன், and the latter has invariably the *past ideinilei* து; as in கொண்றேன். If the *ideiyinam* be ர், the *past ideinilei* will be நது, and the உ of the *paghudi* will disappear; as in பொர்நதேன், "I grew," from பொருகிறது, &c.; and in the instances of பெருகிறது, "to come," and தருகிறது, "to give," the ர் is dropped also; as in பநதேன், தநதேன். The verb போருகிறது, "to fight," forms its past tense irregularly in து; as in போர்நதேன்; and a few verbs of this class form their past tense irregularly in இன்; as in பார்றேனன், "I gathered up," from பாருகிறது, &c. If the *ideiyinam* be ழ், in some verbs the உ of the *paghudi* remains, and the *past ideinilei* is து; as in உழுதேன், "I wept," from உழுகிறது, &c. and in other verbs the உ of the *paghudi* disappears, and the *past ideinilei* is நது; as in பாழ்நதேன், "I was well," from பாழுகிறது, &c.: but the verb வீழுகிறது, "to fall," both retains the உ of the *paghudi* and forms its past tense in நது; as in வீழுநதேன், "I fell." (7.) Where,

before the *ideinilei* கிறு or கின்று, the *paghudi* of a verb terminates in ண்ண or ன்ன, the *ideinilei* of the past tense will be ற்று, of which the *vallinam* ற் must be changed after ண்ண into ட்ட, and after ன்ன into ற்ற; as in உண்ணேடன், "I ate," from உண்ணகிறு; என்னேறன், "I said," from என்னகிறு, &c. In the past tense of காண்ணகிறது, "to see," the vowel of the *paghudi* is shortened; as in கண்ணேடன், "I saw."* (8.) When, before the *ideinilei* கிறு or கின்று, the *paghudi* of a verb terminates in இ, ஈ, ஐ or ய்ய, the *past ideinilei* will be ந்த்று; as in உறிந்தேன், "I knew," from உறிகிறு; ஈந்தேன் or ஈய்ந்தேன், "I gave," from ஈகிறு or ஈய்கிறு; மறைந்தேன், "I disappeared," from மறைகிறு; மேய்ந்தேன், "I fed," or "took food," from மேய்கிறு, &c.; and, in *Kodun Tamul*, after a *paghudi* ending in இ or ஐ, ச்சு is sometimes substituted inelegantly for ந்த்று; as in உறிச்சேன், மறைச்சேன், for உறிந்தேன், மறைந்தேன். The verbs வைகிறது, "to revile;" பேய்கிறது, "to rain;" சேய்கிறது, "to do," and நேய்கிறது, "to weave," in deviation from the above rule, form the past tense in

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* It may be stated as an appendix to the above rule, that when, by the conversion of ள்ட into ட்ட, கேகட்கிறது is used for கேள்டக்கிறது, "to hear," ற்று, or by conversion, ற, is the *ideinilei* of the past tense; as in கேகட்டேடன, "I heard."

து; as in வைதேன், பேய்தேன், சேய்தேன், and நேய்தேன். (9.) In the few instances where the *ideinilei* கிறு or கின்று follows a *paghudi* terminating in a long vowel, the form of the past tense varies. The verbs வேகிறது, "to burn," and நோகிறது, "to ache," become, in the past tense, வேந்தது and நோந்தது, with the substitution of the short for the long vowel; the verb சாகிறது, "to die," becomes செற்று in the past tense, with a change of the radical vowel, as well as of the quantity; and the verbs ஆகிறது, "to become," and போகிறது, "to go," become, in the past tense, ஆன and போன respectively: as in வேந்தேன், நோந்தேன், செற்றேன், ஆனேன் and போனேன். Of the two last mentioned verbs the original *paghudis* are ஆடி, ஆகு and போடி, போகு, from which the past tense is formed regularly in இன்; as in ஆடினேன், ஆகினேன் and போடினேன், போகினேன்; but as the contracted forms of these roots are used generally in *Kodun Tamul* throughout the changes of each verb, it seemed proper to shew, under a distinct head, the manner in which they influence the formation of the past tense. The contracted verbs ஆகிறது and போகிறது form the third person neuter of the past tense vulgarly in ச்சு or ச்சுது: as, ஆச்சு or ஆச்சுது; போச்சு or போச்சுது. (10.) In *Shen Tamul* some verbs whose roots terminate in உ, occa-

sionally form the past tense in ஈன் with an *elongated* ஈ.* The உ of the *paghudi* is, in such cases, invariably dropped, and if the last syllable of the *paghudi* be வ preceded by உ, all these letters disappear before the formative ஈன்; as in இஃதேனன் for இருந்தேன், "I was;" கழீஇனேன் for கழுவினேன், "I washed," &c.

*Future Tense.*

67. (1.) Verbs which have க்கிறு or க்கின்று (with a reduplicate க்) for the *ideinilei* of the present tense, form the future invariably in ப்பு; as in படிப்பேன், "I shall teach," from படிக்கிறு, &c. (2.) Verbs which have *paghudis* terminating in ண் or ன், and கிறு or கின்று (with a single க்) for the *ideinilei* of the present tense, form the future in பு; as in காண்பேன், "I shall see," from காண்கிறு; தின்பேன், "I shall eat," from தின்கிறு, &c. (3.) All other verbs having கிறு or கின்று for the *ideinilei* of the present tense, form the future in வு; as in எழுதுவேன், "I shall write," from எழுதுகிறு, &c.: and if the *paghudi* terminate in ல், ழ் or ஞ, either with the *ideiyinam* reduplicate or with an antecedent long vowel; in the latter case the vowel உ, and, in the former, உ with its antecedent *ideiyinam* may be elegantly dropped; as

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* See Note in Page 2.

from சொல்லுகிறது, "to speak," சொல்லுவேன், or more elegantly சொல்வேன்; from கொள்ளுகிறது, "to take," கொள்ளுவேன், or more elegantly கொள்வேன்; from பொழுகிறது, "to be well," பொழுவேன், or more elegantly, பொற்றேன், &c. (4.) The third person neuter future of verbs which have க்கிறு or க்கின்று in the present tense, corresponds, except in the form of its *vighudi* or termination, with the third person neuter of the latter tense; as in இருக்கும், "it will be," from இருக்கிறு, &c. Other verbs form the third person neuter of the future tense by annexing the termination உம் to the root, according to the rules of orthography, except that roots ending in உ invariably drop it before உம்; as in அழும், "it will weep," from அழுகிறு, &c. and that, if a root end in a long vowel, the third person neuter future is formed by annexing to it ம் or கும்; as in நோம் or நோகும், "it will ache," from நோகிறு, &c.

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## (II.) OF THE IMPERATIVE MOOD.

68. (1.) The ordinary imperative, which is termed in Tamul ஏவல், "command," possesses only the second person; the other persons being supplied

either by the use of the infinitive mood, or by the adoption of an optative form of the verb, which will be described in the sequel. The second person singular corresponds, in its general form, with the entire *paghudi* or root, from which, in the indicative mood, the several tenses are derived. Such *paghudis*, however, as terminate in வ, ழ or ல, either with the *ideiyinam* reduplicate or with an antecedent long vowel, may, in the latter case, elegantly drop the உ, and in the former, உ with its antecedent *ideiyinam,* in the second person singular of the imperative; as in கண்ட, the imperative of கண்டவறகிறது, "to take;" கேள், the imperative of கேள்வுகிறது, "to tell;" பாழ், the imperative of பாழ்கிறது, "to be well," &c. On the other hand, in *Kodun Tamul*, *paghudis* terminating in ண், ன் or ழ் generally annex உ for the second person singular of the imperative; as in உண்ணு, the imperative of உண்கிறது, "to eat;" என்னு, the imperative of என்கிறது, "to say;" உலழு, the imperative of உலழ்க்கிறது, "to untie," &c. The verbs பருகிறது, "to come," and தருகிறது, "to give," form the second person singular of the imperative by dropping the last syllable of the *paghudi*, and lengthening the antecedent vowel; as in பா and தா. A polite or respectful imperative is formed in *Kodun Tamul* by annexing உம் to the *paghudi;* and the

ulterior addition of கோள்ள, forms the plural number of the imperative. It is necessary only to qualify the last rule by stating, that the உ is dropped after the *paghudi* of போகிறது, "to go;" as in போம், போங்கோள்ள; and that the verbs பருகிறது, "to come," and தருகிறது, "to give," lengthen the first syllable of their respective *paghudis*; as in பாரும், பாருங்கோள்ள and தாரும், தாருங்கோள்ள. (2.) In *Shen Tamul* the terminations ஆய், கீ, and மோ may be added to the *paghudi* of a verb in the singular, and the terminations ஈர், கீர், மின், மினீர் in the plural number of the imperative mood. Sometimes also the termination கு is employed in both numbers indifferently. Under the operation of these rules, the verbs பருகிறது and தருகிறது possess in *Shen Tamul*, in the singular number of the imperative, the forms பாராய், தாராய் or பருகீ, தருகீ, or பருகு, தருகு, and, in the plural number, the forms பாரீர், தாரீர் or பருகீர், தருகீர் or பம்மின், தம்மின் or பம்மினீர், தம்மினீர் or பருகு, தருகு.

69. The elegant dialect possesses, in addition to the ordinary imperative, a peculiar species of this mood, termed வையங்கோள்ள, (*viyang-ghol*) which is used for all persons, numbers and genders, and appears generally to convey an optative sense, or at least, a polite tone of command. The

*viyang-ghol* is formed by adding to the *paghudi* the terminations க, இய,* இயர் or இ; and the termination கு, mentioned in the preceding Section, is also employed occasionally for the same purpose; as in நான்சோல்லுக, "let me speak," நீசோல்லுக, "speak thou," தநைதபொழிய, பொழியர் or பொழி, "be my father well," தாயகாணிய, "let my mother see," நாம்பெருக, பெருகு, "let us come," நீர்பெருக, "come ye," நமர்பெருக, "let our kinsmen come," அதுபெருக, "let it come," அவைபெழுகுக, "let those things be customary," &c.

## (III.) OF THE INFINITIVE MOOD.

70. (1.) Verbs which have க்கிறு or க்கின்று for the *ideinilei* of the present tense, form the infinitive by adding க்க to the root; as in படிக்க, "to read," from the root படி. The infinitive of other verbs is formed generally by affixing அ to the root, according to the rules of orthography; as in அ

* க and இய are, in fact, those forms of termination, employed in *Shen Tamul* for the infinitive mood, which appear to be most generally used with an optative or imperative signification, and which come to be considered, therefore, as some of the ordinary terminations of the *viyang-ghol*.

ஏடபட, "to obtain," from the root உஏடப; உண்ண, "to eat," from உண், கரண, "to see," from கரண், &c. except that roots ending in உ, *invariably* drop that letter before உ; as in உடு, "to weep," from the root உடு, &c. The letter க, as a sign of the infinitive, is used only in *Kodun Tamul* after roots ending in long vowels; as in நோக, "to ache," from the root நோ. (2.) In *Shen Tamul*, க is frequently used as the termination of the infinitive, with verbs which have only a single க in the *ideinilei* of the present tense, as in கரண்க, "to see," &c.; and it is observable that, after this form of the infinitive, the initial *vallinams* are not doubled. There are also other terminations for the infinitive mood peculiar to the elegant dialect; and the same verb may, in this dialect, possess different forms of the infinitive: as in நடக்க, நடப்ப, "to pass on;" துணிய, துணிக, துணிகுப, "to dare;" கரண, கரண்க, கரணிய, "to see;" நோக, நோவ, நோகுப, "to ache;" நோக்க, நோக்குக, "to look," &c.

## (IV.) ഈരെഴുത്തച്ചം (*irechcham*)

OR,

## "THE TWO DEFECTS."

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### *Peyarechcham.*

**71. (1.)** பெயரெழுத்தச்சம், (*peyarechcham*) "defect of the noun," which is compounded of பெயர், (*peyar*) "a noun," and எழுத்தச்சம், (*echcham*) "defect," is a term employed by Tamul Grammarians to describe a participle, because this part of speech partakes of the nature and construction of a noun, without possessing any of the incidents of case, gender or number. (2.) There are, in Tamul, three participles, corresponding with the three tenses of a verb, present, past and future. The present and past participles are formed generally by adding அ to the signs of the tenses, and the future participle corresponds in form with the third person neuter of the future tense: as in படிக்கிற, படித்த, படிக்கும், from படிக்கிறது, "to read," &c. Those verbs, however, which have இன் for the *ideinilei* or sign of the past tense frequently drop the ன் in the past parti-

ciple; as in ஆகிய* for ஆகின, from ஆகுகிறது, "to become," &c.: and, on the other hand, a paragogic ன is sometimes added, elegantly, to the past participles of other verbs; as in பெறுதன for பெறுத, from பெறுகிறது, "to come," &c. (3.) The root of the verb is used in *Shen Tamul*, as an indefinite participle, under the term வேறுனத் தொழில, (*vineittoghei*) "contraction of the verb," which denotes that such root is used elliptically for each of the three tenses, according to the exigence of the context. Thus தொல்யாறுன may be rendered "an elephant which has killed," "which kills," or "which will kill."

*Vineiyechcham.*

72. (1.) வேறுன டேசசம், (*vineiyechcham*) "defect of the verb," is a term used by Tamul Grammarians to denote such verbal inflexions as have the government of a verb without possessing the incidents of number and person. (2.) In *Kodun Tamul* the term *vineiyechcham* is applied exclusively to a portion of the verb which is formed from the past tense, and which is analogous, in its use, to the Latin gerund in *do*. Verbs having இன் for the *ideinilei* of the past tense form the past *vineiyechcham* by dropping ன் together with the

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* ஆட is found to occur in *Shen Tamul* as the contracted form of ஆகிட or ஆயிட.

*vighudi*; as in பண்ணி, the *vineiyechcham* in இ, from பண்ணினேன், "I made," &c.* and all other verbs form the past *vineiyechcham* by dropping the *vighudi*; as in பொந்து, the *vineiyechcham* in உ, from பொந்தேன், "I came," &c.

73. (1.) In *Shen Tamul* those inflexions of the verb which are comprised under the term வேற்றுமையேச்சம், are arranged under the three heads of இறந்தகாலத்து வேற்றுமையேச்சம், (*irrandakālattu-vineiyechcham*) "the *vineiyechcham* of the past," நிகழ்காலத்து வேற்றுமையேச்சம், (*nigharkālattu-vineiyechcham*) "the *vineiyechcham* of the present," and எதிர்காலத்து வேற்றுமையேச்சம், (*edirkālattu-vineiyechcham*) "the *vineiyechcham* of the future." (2.) The *vineiyechcham* of the past, which resembles, in its use, the Latin gerund in *do*, has, in addition to the forms prescribed for the *vineyechcham* of the ordinary dialect, the terminations என, ஊ, டி, ஆ; of which the first, என, may be added paragogically to the *vineyechcham* in உ, as in பொந்தேன, for பொந்து, and the three others ஊ, டி, ஆ, may be subjoined to the *paghudi*, as in சேய்படூ, சேய்டி, சேய்யா, for சேய்து, &c. Sometimes, also, the verbal in அல் (to be described in

*Vinieyechcham* of the Past.

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* ஆய், போய், contracted for ஆயி, போயி, the *vineiyechchams* of ஆயினேன், "I became," and போயினேன், "I went," are of common occurrence in *Kodun Tamul*.

the sequel) is used with the affix உம் for the *vineiyecham* of the past; as in செய்தலும், for செய்த, &c. (3.) The *vineiyechcham* of the present bears a resemblance to the ablative case absolute in Latin, and its general form in each verb is the ordinary termination of the infinitive mood. (4.) The most usual form of the *vineiyechcham* of the future—which, in its general construction, resembles the infinitive in English—is, like that of the present *vineiyechcham*, the simple infinitive of a verb; but it is distinguished from the latter by a difference of regimen, as will be shewn under the head of construction. The *vineiyechcham* of the future may be formed, also, by the conjunctive affixes which will be described in the sequel, or by adding to the *paghudi* the terminations இய, இயர், வான், பான், பாக்கு: as in the conjunctive forms செய்தால், செய்யில், செய்யின், and as in காணிய, காணியர், தருவான், காண்பான், காண்பாக்கு.

*Vineiyechcham* of the Present.

*Vineiyechcham* of the Future.

## (V.) OF CAUSAL VERBS.

74. A causal verb is termed by the Tamul Grammarians எவ்வல்வினை, (*ēlvalvinei*) "a verb of command;" and all verbs, whether transitive or intransitive, may take a causal form according to the following simple rules. Verbs which have டு, ப்பு for the sign of the future, take டுவிக்கிறு, ப்புவிக்கிறு, and verbs having வு in the future tense, take விக்கிறு for the sign of the causality; as in காண்டுவிக்கிறேன், "I cause to see," or "I shew," from காண்பேன்; அடிப்புவிக்கிறேன், "I cause to strike," from அடிப்பேன்; செய்விக்கிறேன், "I cause to do," from செய்வேன், &c. It is observable, however, with regard to verbs which have வு for the sign of the future, that if the *paghudi* end in உ and be not a short dissyllable, the letter இ will be prefixed to the causal sign; as in பண்ணுவிக்கிறேன், "I cause to make," from பண்ணுவேன், &c.

## (VI.) OF THE NEGATIVE VERB.

75. (1.) The Tamul language possesses a form of verb, termed எதிர்மறைப்பதம், (*edirmarreippadam*) "the word of negation," which conveys, without the aid of particles, a negative signification. The addition, to the *paghudi*, of ஆ, as the *ideinilei* or intermediate sign, and து, as the *vighudi*, in the *third person neuter*, and of the regular forms of termination without an intermediate sign, in the *remaining persons* of a verb, forms the indicative of the negative.* This addition is made according to the rules of orthography; except that a final உ is invariably dropped, as in அழேன், "I will not weep;"—that the consonant க் intervenes after a final long vowel, as in போகேன், "I will not go;"—and that the verbs தருகிறது, "to give," and பெருகிறது, "to come," lengthen the *paghudi*, as in தாரேன், பாரேன், &c. The tense thus formed, though it has generally a future signification, may, from its power of occasionally denoting past time, be properly denominated, aorist. From the third person neuter are derived, respectively, the second person singular of the imperative by the addition of ர, as in கேள்

* This formation of a *negative* verb, by the mere *removal* (except in the third person neuter and its derivatives) of the several characteristic augments of the *affirmative*, is one of the striking peculiarities of the Tamul language.

யாதே;—the *vineiyechcham,* either without any change, as in சேய்யாது, or by the addition of ன, as in சேய்யாதே, or by the conversion of து into மல், as in சேய்யாமல், or, sometimes, by the elision of து, as in சேய்யா;—and the *peyrechcham* or participle, either by the addition of உ or the elision of து: as in சேய்யாது, சேய்யா. The infinitive is supplied by the union of the *vineiyechcham* with the infinitive either of the substantive verb இருக்கிறது, "to be," or of the verb போகிறது, "to go," as in சேய்யாதிருக்க or சேய்யாமற் போக, "not to go;" and the *vineiyechham* may be used, in like manner, with the several other inflexions of the above verbs. (2.) In *Shen Tamul* the third person neuter sometimes suffers apocope, and the abbreviated form, as சேய்யா, is then employed in both numbers: otherwise து is changed, in the plural number, into உ, and the *shariyei* உன் is inserted; as in சேய்யாவன். The negative imperative in *Shen Tamul* has, in the second person singular, the terminations ஏல், உல், உன்மோ, உற்க, without the *ideinilei* or intermediate sign; as in சேய்யேல், சேய்யல், சேய்யன்மோ, சேய்யற்க; and, in the second person plural, the termination மின் *with,* and the terminations உன்மின், உற்பீர் *without* the intermediate sign; as in சேய்யாமின், சேய்யன்மின், சேய்யற்பீர். The form உற்க abovementioned, is used also as the ter-

mination of the *viyanghol* or polite imperative; as in நான்சேய்யயம்க, நீய்சேய்யயம்க, அது சேய்யயம்க, &c. It remains only to be mentioned, that in *Shen Tamul*, the negative *vineiyechcham* sometimes terminates in மை: as சேய்யாமை, &c.

## (VII.) OF THE PASSIVE VOICE.

76. The Passive Voice is formed generally by adding to the infinitive of a transitive verb the several inflexions of படுகிறது, "to suffer;" as in அறியப்படுகிறேன், "I am known," &c. Sometimes also the inflexions of தொடர்கிறது, "to obtain," are used with infinitives in a passive sense; as in அறியாத்தொடர்கரார்யம், "a known matter," &c. and occasionally the verb உண்கிறது, "to eat," is coupled with verbals or verbal themes in the sense of "to suffer," as with the root அறை, "crucify," அறையுண்டார், "he was crucified," &c.*

* This use of the verb "to eat," although rare and somewhat anomalous in Tamul, is common in the languages of the East. אכל לחם העצבים, "eating the bread of carefulness," are the words of the Royal Psalmist; and it is worthy of notice, that another form of the word עצב, is generally coupled both in Persian and Hindustani with the verb "to eat," in the sense of "to suffer;" as in Persian, عذاب خوردن, and in Hindustani, عذاب کھانا, "to suffer grief" or "torment."

## (VIII.) OF DEFECTIVE VERBS.

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### ஏ, denoting *Conformity.*

77. The verb from this root, wants only the present tense and the imperative mood. ஏக்குறும், "it is equal," the third person neuter of the future tense, in the sense of the present; ஏக்க the infinitive mood used adverbially in the sense of "together," and ஏத்து the *vineiyechcham*, coupled with the verb சொல்லாநிற்கிறது, in the sense of "to consent," are the inflexions of this verb which are of most general occurence.

### வேண்டு, denoting *Necessity.*

78. The defective verb from this root, வேண்டு, has the third person past வேண்டினது, வேண்டினார்; the third person neuter future வேண்டும், or, as it is commonly written in *Kodun Tamul*, வேணும்; the *vineiyechcham* வேண்டி; the past participle வேண்டின, வேண்டிய; the future participle, corresponding with the third person neuter future; the third person neuter of the negative verb வேண்டாது, or, in the colloquial idiom of *Kodun Tamul*, வேண்டாம்; the negative *vineiyechcham* வேண்டாது,

வேண்டாமல், and the negative participle வேண்டாத. When the theme வேண்டு signifies "pray," the verb is regularly conjugated.

### மாட்டு, denoting *Ability*.

79. The verb from the root, மாட்டு, has only the future tense of the affirmative; but the negative verb, except that it wants the imperative mood, is regularly conjugated.

### இல் and உல், denoting *Negation*.

80. The roots இல் and உல், of which the former denotes *general* and the latter *particular* negation,* give origin in *Shen Tamul* to the several inflexions of the negative verb, with the exception of the imperative mood; but it is observable that they form the third person singular in இன்றன், உன்றன், and the *vineiyechcham* irregularly in இன்றீ, உன்றீ, as well as regularly in இல்லாமல், உல்லாமல். The forms இல்உல, உல்ல—which are common to *both dialects* of the language—and இல, உல—which are restricted to the *elegant dialect*—are used

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* The root இல் corresponds with the Arabic particle لا, both when denoting نفي الجنس, or, "universality of negation," and in its character of the common responsive negative; and the use of உல் is analogous to that of the Arabic particle ما, which denotes individual or particular negation.

sometimes impersonally, and sometimes as particles of negation in composition with the several forms of affirmative verbs. The above words இல்லை, உல்ல form, with the *vineiyechchams* and participles, the only inflexions of common occurrence in the *ordinary dialect*.

உள்ள, denoting *Existence*, or, *General Affirmation*.

81. The forms derived from the root உள்ள, which denotes existence or general affirmation, are extremely anomalous. உள்ளது represents both the third person neuter and the *vineiyechcham*, in which latter capacity it forms, with the intransitive verb ஆகிறது, the compound word உண்டாகிறது, "to be, to exist," and sometimes "to become," and, with the transitive verb ஆக்கிறது, the compound உண்டாக்கிறது, "to make, to create." உள்ளன is the form of the participle, used generally in an aorist or indefinite sense; and the elegant dialect possesses the form உள for the third person neuter plural.

போதது, denoting *Sufficiency*.

82. The root போதது, gives origin only to the third person neuter future போதும், which, in the sense of the present tense, signifies "it is enough;" to the third person neuter of the negative form போதாது; to the negative *vineiyechcham* போதாதது, போதாமல், and to the negative

participle போகாதாத. Sometimes, also, in *Kodun Tamul*, ச் is substituted for த்; as in போகும், போராது, &c.

### கட, denoting *Debt*, *Obligation*.

83. The only inflexions derived from this root are those of the future tense: as, கடவேன், "I shall owe," &c. together with கடவது, a neuter verbal formed from the future, and denoting *the duty* of doing any thing, of which the use will be shewn in the following division of this Chapter.

### தக, denoting *Fitness*.

84. The verb from the root தக wants the inflexions of the present tense, as also the imperative mood; and the *vineiyechcham* தக்க, is not used in *Kodun Tamul*.

### கூடு, denoting *Possibility*.

85. The root கூடு, when it denotes possibility, gives origin only to கூடும், the third person neuter future, with either a present or a future signification; to கூடின்றது, the third person neuter past; to the forms of the infinitive, *vineiyechcham* and participles, and to கூடாது, the third person neuter of the negative verb, together with the negative *vineiyechcham* and participle. When the root கூடு denotes *junction*, *agreement*, the verb is regularly conjugated.

ஞபாகம், denoting *Resemblance.*

86. This root gives origin in *Shen Tamul* to a regular verb; but the only forms known to the ordinary dialect are ஞபாகம், the infinitive mood; ஞபாகறும், the third person neuter or participle of the future, possessing in each case also a present signification; and ஞபாகம், or with ர, the emphatic particle, ஞபாகஞ, the form of the indefinite participle.

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## (IX.) OF THE CONSTRUCTION OF VERBS.

*Ellipsis of the Substantive Verb.*

87. Brevity may be said to constitute, in an eminent degree, particularly in the elegant dialect, the character of the Tamul language. Several instances of abbreviation have been occasionally noticed in former parts of this treatise, and a like conciseness of idiom is observable in the frequent ellipsis of the substantive verb. Thus அவனார், "who (is) he?" is used instead of அவனாருக்கிறன்; இதுபாபம், "this (is) sin," is used elegantly for இதுபாபமிருக்கும்; and, generally, this ellipsis will be found to take place, unless the substantive verb be used absolutely to denote existence.

*Occasional Uses of the Future Tense.*

88. (1.) The future tense is occasionally employed in Tamul in the manner of the imperfect, or in a frequentative past sense. Thus, in describing the character of a person deceased, the phrase தான் பாவமேபண்ணுவான் may be rendered, "he *used to acknowledge* himself to be a sinner." (2.) In verbs of the defective class, it will be found, that the third person neuter of this tense is generally used in the sense of the present; as in வேண்டும், "it *is* necessary," &c. (3.) It has been shewn, in the first division of this Chapter, that the termination உம் serves, in the elegant dialect, for each gender of the third person singular; and with this form the time is in each case, generally indefinite: as in அவனுண்ணும், அவளுண்ணும், அஃதுண்ணும், which may be severally rendered "he," or "she," or "it, *eats, did eat,*" or "*will eat,*" according to the scope of the context. (4.) The future of the substantive verb is frequently employed in a potential sense: as in அங்கேயிருப்பான், "he *may be* there;" இங்கேயிருந்து பத்துநாழிகைவழியிருக்கும், "it *may be* ten miles hence;" இப்போதைக்கு ஆறுமாசமிருக்கும், "it *may be* six months since," &c.*

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* The future of the substantive verb in Hindustani is often used with a like signification: as, (in answer to an enquiry respecting an individual,) گھر میں ہوگا, "he *may be* in the house," &c. So also in Italian; *sara a casa,* "he *may be* at home," &c.

*Use of the Substantive Verb in the formation of Auxiliary Tenses.*

89. (1.) The present tense of the substantive verb இருக்கிறது, "to be," added to the *vineiyechcham* of a verb, forms what may be termed a proximate past tense; as in இதைச்சேய்திருக்கிறன், "he *has* done this."* (2.) When the past tense of இருக்கிறது is added to the *vineiyechcham* of a verb, then, if it appear from the context that the time of the action was not perfectly passed at the time of some other action to which the verb refers, the signification will be that of the preterimperfect tense; as in நீய்வரும்போதுநான் இதைச்சேய்திருந்தேன், "at the time that you came I *was doing* this:" but if it appear that the time of the action was antecedent to that of some other action referred to in the sentence, the signification will be that of the remote past or preterpluperfect tense; as in நீய்வருமுன்னே நான்இதைச்சேய்திருந்தேன், "before you came, I *had done* this." (3.) The future tense of இருக்கிறது joined to the *vineiyecchham* of any verb, conveys the signification of the future past; as in இதைச்சேய்திருப்பேன், "I *shall have* done this."

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* The proximate past tense denotes *past time* with regard to the *state* or *action* of the verb, while it *necessarily* implies the *present existence* of the *subject* or *agent*.

*Method of Forming an Optative Mood.*

90. (1.) ஆக the infinitive of ஆகுமது, "to become," and கடபது, the neuter verbal from the defective root கட, denoting *obligation—duty*, are joined, either separately or together, to certain parts of verbs with an optative signification. (2.) After the future tense, or the neuter verbal from the future, ஆக is employed, with or without கடபது, and after the infinitive mood, கடபது is employed, with or without ஆக, to form the present, imperfect and future tenses of the optative mood. Thus சேய்வேனாக or சேய்வேனாகக் கடபது; சேய்வதாக or சேய்வதாகக் கடபது, and சேய்யக்கதவது or சேய்யக் கடபதாக, may be severally rendered, "O that I *might* (*now*) *do*," or "*might have been doing*," or "*may* (*hereafter*) *do*," according to the scope of the context. The future tense is, in this case, regularly inflected, to agree with the gender, number and person of the governing noun; but the second and third forms are employed, without any change, for each gender, number and person. (3.) After the *vineiyechcham* of any given verb combined with the infinitive of the substantive verb, கடபது is employed, with or without ஆக, and after the neuter verbal from the past, ஆக is employed, with or without கடபது, for each gender, number and person of the optative past; as in உசு

கேபேய்திருக்கக்கடவது or உங்கேபேய் ததாகக்கடவது, "O that it *might have rained* there!" (4.) After the *vineiyechcham* of any given verb, combined with the neuter verbal from the past of the substantive verb, கடவது is employed, with or without ஆக, for each gender, number and person of the optative preterpluperfect; as in நீயானதக்கேட்கும்போது நானுங்கேழாருந்ததாகக்கடவது, "would that I *had heard* this at the time that thou didst hear it!".

*Method of forming a Conjunctive Mood.**

91. (1.) Condition or hypothesis is denoted generally in Tamul either by the inseparable particle ஆல், the ordinary form in the common dialect, or by the inseparable particles இல் and இன், which are more peculiarly appropriated to the elegant dialect. ஆல் is affixed to the *ideinilei* of the past tense; as in அவன்வந்தால், "*if* he come;" and இல், இன் are substituted for the termination of the infinitive mood; as in நான்பார்க்கில், "*if* I see," நாம்வரின், "*if* we come," &c. Also, in *Kodun Tamul*, the words ஆனால் and

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* The term *conjunctive* is strictly applicable to that state of the verb, which, as noticed in the text, is produced by the coalescence of conjunctive particles with certain parts of verbs, so as to form what may be termed their conjunctive terminations.

ஆகில், the conjunctive forms of the verb ஆகு றது, "to become," are used in a conditional or hypothetical sense with the several tenses, both primitive and auxiliary, of the indicative mood; as in சேய்வானாகில், "*if* he will do," &c.: and, in *Shen Tamul*, the inseparable particles ஆல் and ஏல் are occasionally employed in like manner with the tenses of the indicative mood, or with the neuter verbals; as in நான்சேறல்வுகின் றேனால், சேறல்வுகின்றேனேல், சேறல் வுகின்றதால் or சேறல்வுகின்றதேல், "*if* I say," &c. The inseparable particle உம் united with any of the particles above mentioned, conveys the disjunctive signification "although;" as in அவன்வந்தாலும், "*although* he come;" நீ சேறல்லுமும், "*although* thou say;" நான்சேய்யினும், "*although* I do," &c. (2.) The primitive forms of the conjunctive mood which are used indifferently, for each gender, number and person, denote different times according to the tenor of the context. Thus அப்படியிருந்தான்ல்லது, may denote "if it *be* so," or "if it *were* so," or "if it *shall be* so, well." The conjunctive forms of the substantive verb, united with the *vineiyechcham* of any given verb, express the proximate and remote past tenses: as, with a particle of present time, இப்போதவனைதச் சேய்திருந்தான்ல்லது, "if he *have now done* this, it is well;" and, with a particle of past

time, நான் றுன் னெயதெ ச் சேய்திருக் கினல்லது, "if I *had done* this before, it would have been well." Verbs occuring as consequents in a conjunctive sentence, have the form of the future tense; as in நாவுஉக் குநான்வ நதாலெதெ ச்சேய்வாயோ, "if I come to-morrow, *wilt thou do* this?" நீயன்னஅக் குவரினுமெதெ ச்சேய்வேன், "although thou shouldst come to-day, I *would do* this;" நேற் றைஅக் குநீய்கடிதாசியெயனக் கெறுதினனைத் தாவடனெயனுப்பியிருப் பேன், "if you had written me a letter yesterday, I *would have sent* you an answer immediately," &c.

*Use of the Peyarechchams.*

92. (1.) The *peyarechchams* or participles supply the place of the relative pronoun, which, except in the interrogative form, does not exist in Tamul. Thus அவன்தநதபணமிது, may be rendered, "this is the money *which he gave.*" The past participle is occasionally employed in the sense of the present; as in வேணடியகாரியமிது, "this a matter *which is* necessary," or "a necessary matter." The future participle is frequently used also, in *Kodun Tamul,* with the signification of the present; as in நீய்சேய்யும்வேலெ, "the work *which thou doest,*" &c.; and, in *Shen Tamul,* the form of the future participle sometimes denotes, in the manner of a *vineittoghei* or indefinite participle,

time present and past, as well as future. Thus அவர்போருங்களாம் may signify, according to the sense of the context, "the field in which they *fight*," "*fought*," or "*will fight*." (2.) The participles of the active verb when used impersonally, are liable to a passive construction; as in சேயதவேலையிது, "this is the business *which was done*," &c. In this and similar instances the terms so used are in truth governed by a nominative understood, the insertion of which would obviate the apparently anomalous use of an active participle with a passive signification. Thus the above sentence may be supposed to be used, elliptically, for அவன்சேய்தவேலையிது, "this is the business *which he has done*."

*Use of the Irrandakālattu-Vineiyechcham.*

93. (1.) The *irrandakālattu-vineiyechcham*, (இறந்தகாலத்துவேஉனபெயர்ச்சம்) or *vineiyechcham* of the past resembles, as has been before mentioned, in the manner of its construction, the Latin gerund in *do*. Like the Latin gerund, it is placed in regimen with another verb, under the government of a common agent; as in அவன்பாடிபாடினன், which may be rendered, "is *cantando* saltavit." The verb with which the past *vineiyechcham* is thus placed in regimen will be the principal verb in the sentence, unless the *vineiyechcham* be used as the member of a compound, with

**the participles or infinitives of the substantive and certain other verbs to be mentioned in the sequel.***

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* The *irrandakālattu-vineiyechcham* or *vineiyechcham* of the past is, from its general constructive resemblance to the Latin gerund in *do*, considered by Beschi as a gerund. It is obvious to remark, however, that, in its association with the substantive verb for the formation of auxiliary tenses, it resembles the participles, both present and past, in English, Persian and Hindustani; while it is observable that, in as far as it serves to connect the several members of a sentence, it is analogous to the compound perfect participle in English; the participle preterite in Persian, and the conjunctive past participle in Hindustani. Thus அவனித்தியமேமாச் மாதவாக்கனேகாண்டுவந்தீராசாவென் றென்னவைத்துப்போவான் may be rendered in Persian, وي هر روز اناري آورده آنرا پيش پادشاه گذاشته راهٔ خود مي گرفت in Hindustani, وه دن‌بدن انارهکا پهل لاکر اسي راجا کي سامهني رکهه چهوڑ کر اپني راه لیا کرتا تها, and in English, "every day having brought a pomegranate and placed it before the king, he used to go his way." Without going into any discussion as to the propriety with which the term participle can, in strictness of speech, be applied to any of the verbal forms as used in the above examples, it may be stated that, in Tamul, it is applicable only to those forms of the verb which, under the term *peyarechcham*, partake of the nature and construction of nouns adjective. At the same time it is apparent, that the past *vineiyechcham* of the Tamul bears a resemblance constructively only, and not naturally, to the Latin gerund in *do*, which is considered by Grammarians as a verbal noun substantive; and, moreover, that the past *vineiyechcham* performs offices distinct from those of the Latin gerund. It seems better, therefore, to designate this portion of the verb by the significant term which the Tamul Grammarians have employed to denote its nature and office. It may be here mentioned, that whenever, in this treatise, the term *vineiyechcham* occurs alone, it denotes, κατ' εξοχην, the *irrandakālattu-vineiyechcham* or *vineiyechcham* of the past.

(2.) The several additional forms employed in *Shen Tamul* for the *vineiyechcham* of the past are, in like manner, governed invariably by the agent of the principal verb, with the exception of the terminations என and வும், which are sometimes used, after the manner and with the signification of the present *vineiyechcham*, in construction with a separate agent. Thus என occurs as a past *vineiyechcham* in நான்பொதேனவுறத்தேன், "*veniendo* dixi," and as a present *vineiyechcham* in நான்பொதேனபோடினன், "*me veniente*, ille fugit:" thus, also, வும் occurs as a *vineiyechcham* of the past in இதைக்கேவும்போனன், "hoc *audiendo* discessit," and as a *vineiyechcham* of the present in நீப்பொருதுமிதைச்சேய்வேன், "*te veniente*, hoc faciam." (3.) In *Shen Tamul* the words உள் and உழி, signifying "place," are occasionally annexed to the past *vineiyechcham* in உ in the sense either of time or of causality: as, நீப்பொதுள், or நீப்பொதுழியதைச்சால்வேன், "*when thou comest* I will mention it," and அவன்சேய்துள், or அவன்சேய்துழியப்படியாயிற்று, "this was occasioned *by his act*." The particle அம், denoting "similarity," is frequently added also in *Shen Tamul* to the ordinary forms of the past *vineiyechcham:* as புலிபாய்தலம்சினந்துபொதான், "he approached in anger, *like a tiger darting* (on his prey.")

*Use of the Nigharkālattu-vineiyechcham.*

94. (1.) The *nigharkālattu-vineiyechcham*, (நிகழ்காலத்துவினையெச்சம்) or *vineiyechcham* of the present, which is the infinitive used absolutely, and which corresponds, generally, with the ablative case absolute in Latin, is always placed under the government of an agent different from that of the principal verb in the sentence: as, நான்பாட நீயாடினை, "*me cantante*, saltasti." (2.) The *vineiyechcham* of the present, when used impersonally, may have the form of an active verb with a passive signification. Thus பணங்கேட்க வந்தேன், "*money being demanded*, I gave it," may be used, elliptically, for அவன்பணங் கேட்கவந்தேன், "upon *his demanding money*, I gave it."

*Use of the Edirkālattu-vineiyechcham.*

95. (1.) The *edirkālattu-vineiyechcham*, (எதிர்காலத்துவினையெச்சம்) or *vineiyechcham* of the future, which, in most of its forms and in its general construction, is analogous to the infinitive in English, is usually governed by the agent of the principal verb in the sentence: as, நீயிபாட வருதாய், "thou art come *to sing*;" உன்னைக்காணிய வேனக்காசையுண்டு, "I have a desire *to see* thee;" இதனைச்சால் லவன்னைவரழைத்தேன், "I called thee *to*

*say* this," &c. (2.) The conjunctive affixes may be used for the future *vineiyechcham* either in regimen with the principal verb in the sentence, or under the government of a separate agent: as, நான்போல், or நான்போனேன், "*if* I come, I will give it;" நீபேண்டால், or நீபேண்டானேன், "*if* thou ask, he will give it." Sometimes, also, the ordinary form of the infinitive and the terminations இய and இயச் will be found to occur, with the force of the Latin subjunctive *ut*, under the government of an agent distinct from that of the principal verb in the sentence: as, பொன்சுபரச்சுடுநெய்ய, "*ut* aurum spendorem acquirat, ardet in fornace ignis;" நீர்பொழிய or நீர்பொழியர்பிழைத்துக் கேனென், "oro *ut* valeatis," &c. (3.) The conjunctive forms of the future *vineiyechcham* of active verbs are often used impersonally, like the active forms of the participles and the present *vineiyechcham*, with a passive signification. Thus, பணங்கேகப்படினேன், "*if* money *be demanded*, he will give it," may be used elliptically for நீபணங்கேகப்படினேன், "*if thou demand* money, he will give it."

*General Uses of the Infinitive Mood.*

96. The use of the infinitive mood has been already partially illustrated, in as far as it is employed in the formation of the optative mood, and in modes

of construction analogous to the infinitive in English, and to the ablative case absolute and the subjunctive *ut* in Latin: the following general uses of this mood remain to be noticed. (1.) The infinitive is occasionally used, with the interrogative particle ஓ, in the place of the first person future: as, அடிக்கலோம, "shall I strike?" which may denote, according to the context, a simple *interrogation*, or a *threat*, or an *emphatic refusal to strike*. (2.) Certain forms of the infinitive, peculiar to the elegant dialect, have been mentioned in Section 69, as occasionally performing the office of a polite imperative: the ordinary form of the infinitive is frequently employed, also, in respectful modes of address, in the sense of the imperative. Thus, தெவீரோழுநதிருக்க, or with the addition of the particle உம், தெவீரோழுநதிருக்கவும், signifies "let your excellency arise." (3.) The members of a sentence are often linked together in Tamul by a series of infinitives used elliptically, as in Latin, to the close of the period: as, மெகங்கலோழுநதுபடரழுடனவான மேங்குமிருளாமின்னஞ் கள்வேளாங்கிமின்னவேடிகளீடித்துழுங்க, "extensæ *apparere* nubes, undique *obscurari* cœlum, fulgura *micare*, *mugire* tonitrua." (4.) The Latin participle in *dus* is supplied by the Tamul infinitive, coupled with an inflexion of the defective verb from the root த, denoting *fitness*:

as, இதுசெய்யத்தகும், "hoc *faciendum* est." (5.) The repetition of the infinitive denotes frequentative causality: as, பேசப்பேசவைரதப் பாஷையும்பெரும்,* "any language may be acquired by *frequent* speaking;" or frequency or continuance, without causality: as in உஷக்கவை ஷக்கப்போனான், "he went *jolting* and *jogging* along," &c. (6.) The infinitives of several verbs are often used adverbially: as, திரும்பவா, "come *again*," &c. In the following Sections instances will be given of those infinitives which most commonly occur in an adverbial capacity, as also of certain infinitives which sometimes perform the office of conjunctions and postpositions.†

*Special Uses of the Infinitive* ஆக.

97. The infinitive ஆக from ஆகுமது, "to become," was noticed in Section 90, as bearing a part in the formation of the optative mood: it is also liable to be employed, specially, in the following ways. (1.) It may be used adverbially, with the common

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* The letter ழ, in பாஷை, is the *sha* of the Grandonic Alphabet.

† The term *postposition* is substituted in this treatise for *preposition*, because all words performing, in Tamul, the *office of prepositions* are placed invariably after the nouns or pronouns whose cases they govern.

or reflective pronoun, தான், to denote *spontaneousness:* as, தானேகவேணதுசேய்தான், "he did it *spontaneously*" or "of his own accord." (2.) It may be employed as an adverb of quantity, in the sense of *altogether.* Thus ஆக serves to express the sum total (தானாக) of any given number of items before enumerated in detail (வேண): as, ஆகமூப்பத்துமூன்று, "*altogether* thirty-three," &c. (3.) It may be joined to nouns as an adverb of quality, with the force of the English termination *ly:* as, கோபமாகவந்தான், "he came *angrily*," &c. (4.) It may be employed, with இடம், "place," as a postposition, having the force of the English word *instead*, and governing the antecedent noun in the nominative, aorist, or dative case: as, பணம், பணத்தின், பணத்துகிபமாக்குதிரையைத்தந்தான், "he gave a horse *instead* of money." Sometimes, also, ஆக is employed by itself, with the same signification, after a noun in the nominative case: as, பணமாகக்குதிரையைத்தந்தான். (5.) Lastly, it may be used after a noun in the dative case, in the sense of the Latin particle *ergo:* as, அவனைக்காகவந்தேன், "illius *ergo* veni."

*Special Uses of the Infinitive* கொள்ள.

98. (1.) The infinitive கொள்ள from the verb கொள்வுகிறது, "to take," when joined to the infinitive of another verb, has the force of the

subjunctive *cum* in Latin: as, இனையயப்படி யிருக்கக்கோன்வாப்போகவேண்டும், "*cum* isthæc ita sint, ire oportet." The same form of construction has, occasionally, the exact force of the ablative case absolute in Latin: as, நீயைரக்கோன்வாபோவேன், "*te veniente*, discedam." (2.) The infinitive கோன்வா, when coupled with the infinitive ஆக, may be used with the pronominal verbals to express the variations of tenses: as, நான்வருகிறதாகக் கோன்வா, "cum veniam;" நான்வந்ததாகக்கோன்வா, "cum venissem;" நான்வருவதாகக்கோன்வா, "cum venerim," &c.

*Special Uses of the Infinitive* என்ன or என.

99. (1.) The contracted infinitive என from என்கிறது, "to say," may be used, adverbially, with certain words which of themselves are void of signification: as, சிக்கென, "vigorously;" டபாடென, "quickly," &c.* (2.) The infinitive என்ன or என is used occasionally, in *Shen Tamul*, for என்ற, which will be described in the sequel:

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* The words mentioned in the text, and others of the same description, may be considered as natural words or sounds, formed in imitation of the state or action which they are intended to denote. Of a like nature are the English words, "whack"—"bang"—"whiz"—"pop"—"hush"—"hum"—"buz"—"click-clack"—"bow-wow," &c. &c.

as, பஞதாதேனன்ன or பஞதாதேனனச் சேசான்தேனன், "I said *that* he was come," &c. (3.) The infinitive என்ன or என serves also, in *Shen Tamul*, to denote similitude: as, மரதேமன வொர்நததான், "he flourished like a tree," &c.

*Special Uses of certain Infinitives.*

பார்க்க. 100. (1.) பார்க்க from பார்க்கிறது, "to see." This infinitive is used absolutely, with a noun in the accusative case, to denote comparison: as, அறத்ததப்பார்க்கநன்றுமயில்லை, "there is not any good to be compared with virtue;" or as it may be rendered, literally, according to a common English idiom, "*to look at* virtue, there is not any (other) good." (2.) போல from போலுகிறது, "to be like." This infinitive is used, as a particle of similitude, with nouns in the accusative case, and with the conjunctive forms of verbs: as, தூயஉனப்போலஎலாங் தொதான், "he shall shine forth *like* the sun;" என்னுனநணகத்தாம்போலப்பேசுகிறேயா, "speakest thou *as if* thou didst scoff at me?" &c. This infinitive may be employed also, in construction with the participles, sometimes as a particle of similitude, but generally, as an adverb of time, to denote suddenness in the performance of an action: as, நான்சோல்லுமாப் போலச்சோல்லு, "say *as* I say;" என் உனக்கண்டாப்போலச்சினநதான், "*as*

போல.

*soon as* he saw me, he was wroth," &c. The last examples exhibit the insertion of the letter ஆ, which, before போல, is always *substituted* for the finals of the present and past and *subjoined* to the final of the future participle.* (3.) ஏழிய from ஏழிய, ஏழுகிறது, "to fail," and தவேர from தவேரு தவேர. கிறது, "to relinquish." These two infinitives, of which the former is used with a nominative, and the latter, with a nominative or accusative case, indifferently, serve to represent the English preposition, "*beside:*" as, இதேரழிய or இனதத்த வேர or இது வநத வேர வெனகயுமில்லை, "there is not any method *beside* this." The infinitive ஏழிய is occasionally employed, also, with the conjunctive form of a verb, in the sense of the disjunctive conjunction, "*unless:*" as, நீய வநதாலொழிய வேனதத்தரேன், "I shall not give this *unless* you come," &c. (4.) ஏக்க ஏக்க, from the defective root ஏ, denoting *equality;* ஏ ருப்பட from the verb ஏருப்படுகிறது, "to be united," and ஏருமிக்க from ஏருமிக்கிறது, "to be unanimous." These three infinitives have the force of the English adverb, "*together:*" as, ஏக்க, ஏருப்பட or ஏருமிக்க வநதார்கள், ஏருப்பட, ஏருமிக்க.

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* The word போல, which is the form of the root or *vineittoghei* with the emphatic particle ஏ, may be employed in the same manner as the infinitive போல. In the elegant dialect, the root போல் is used generally as a particle of similitude.

எனக்கு னையட. "they came *together*." (5.) எனக்குனையட, compounded of என from the intransitive verb எனகிறது, "to increase," and குனையட from the intransitive verb குனகிறது, "to diminish." This compound word is used adverbially and answers to the English expression, "*more or less*:" as, றாநூறனசீலுடேயனக்குனையடவீடிலருக்கும், "there are three hundred cloths, *more or less*, in the house."

உற. (6.) உற from உறகிறது, "to be cut off." This infinitive is used, sometimes in regimen with a noun in the nominative case, in the sense of the English preposition, "*without*," and sometimes by itself with the signification of the English adverb "*entirely*:" as, சந்தேகமறப்போவான், "*without* doubt he will go;" உறக்கெடுப்போனன், "I am *entirely* lost," &c.

சுழ. (7.) சுழ from சுழ்கிறது, "to surround." This infinitive is used, in the sense of the English word "*around*," either as an adverb or as a postposition, governing the object in the accusative: as, சுழவைக்கீயிருந்தாலும், "*around*" or "*round about*, wheresoever thou mayst have been;" என்னசுழவாருக்காள், "come around me."

கிட. (8.) கிட from கிடுகிறது, "to approach." This infinitive, which has the force of the English word "*near*," may be used either adverbially or postpositively; and, when employed as a postposition, it may govern the object in the dative, the accusative or the oblique

case: as, கிடைபோ, "come *near;*" எனக்கு, என்னை or என்கிடைபோ, "come *near* me." (9.) வேலக from வேலகிறது, "to withdraw," வேலக. is used adverbially to denote *distance*: as, வேல கப்போ, "stand *afar off*," &c. (10.) கடுக, கடுக, மூடுக from the intransitive verbs கடுகிறது, மூடுக. மூடுகிறது, "to hasten." These two infinitives are frequently employed as adverbs of time, to express *celerity*: as, கடுக or மூடுகவந்தான், "he came in *haste*," &c. (11.) பலிய from the பலிய. intransitive verb பலிகிறது, "to be self-impelled," is used adverbially to denote *spontaneousness*: as, அதைபலியத் தருகேன், "I have given it *of my own accord*."

*Of the Negative Verb.*

101. (1.) The tense of the indicative mood of the negative verb may be denominated aorist. It commonly denotes future time; but it is frequently employed, also, with a *frequentative past*, and in verbs of the defective class, with a *present* signification: as, மோன்னைநதிருகேனில்லைநதிருகேன், "I have *not been accustomed to steal*, neither *will I steal* hereafter;" அதைச் சேய்யமாட்டேன், "I *am not able* to do it;"*

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* அதைச்சேய்யமாட்டேன், may also be rendered "I *will not do* it;" the negative forms of the defective verb மாட்டு, denoting *ability*, being frequently used, by a polite periphrasis, to soften the terms of refusal.

இதுகூடாதது, "this *cannot be*," &c. (2.) The negative participle, which has also an indefinite signification, is often used elliptically to denote the impropriety of an action: as, இது சேய்யாதது வேலைதானே, "this is a business which *ought not to be*," or "*ought not to have been done*;" used by ellipsis, for இதுசேய்யத் தகாதுவேலைதானே.* (3.) The negative *vineiyechcham*, like the *irrandakālattu-vineiyechcham* of the affirmative verb, is placed generally in regimen with another verb, under the government of a common agent: as, என்னுஞ்சேய்யாதேபோனன், "he *went away without doing* any thing." But as the negative verb does not possess any simple form of the infinitive mood, the negative *vineiyechcham* is sometimes used absolutely, after the manner of the *nigharkālattu-vineiyechcham* of the affirmative verb; and, like the latter, it often occurs, impersonally, in an active form with a passive signification: as, வேலைசெய்யாமற்பணந் தாரேன், "the work *not having been done*, I shall not give the money;" used, by a double ellipsis, for அவன்வேலைசெய்யாமலிருக்

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* In like manner, the infinitive mood in Hindustani is often used elliptically to denote the necessity or propriety of doing or abstaining from some action: as, يہہ کرني کا هي, "this is (a matter) which *must*" or "*should* be done;" يہہ کرني کا نہيں, "this is (a matter) which *must not*" or *ought not* to be done."

கப்பணாதாரேன், "since he has not done the work, I shall not give the money." (4.) The simple conjunctive mood of the negative verb is formed by adding ஆல் and ஆலும் to the *vineiyechcham* in ஆது: as, நான்சேய்யாதால், "*if* I do not," or "*if* I have not done;" ஆபன் பேசாதாலும், "*although* he may not speak," or "*although* he have not spoken," &c. The conjunctive forms from இருக்கிறது and போகிறது added to the *vineiyechcham* of the negative verb, and the conjunctive forms of the verb வேடுகிறது, "to quit," added to the negative *vineiyechcham* in its contracted shape, serve as compound forms of the negative conjunctive mood: as, நான்சேய்யாமலிருந்தால், நான்சேய்யாமற்போகில், நான்சேய்யாவிடால், நான்சேய்யாமலிருக்கிலும், &c. (5.) It has been mentioned in Section 75, that the infinitive of the negative verb is formed by adding the infinitive இருக்க or போக to the negative *vineiyechcham*. In a similar manner, the several changes of the *affirmative* may be communicated to the *negative* verb by adding to the negative *vineiyechcham*, the inflexions of the verbs இருக்கிறது and போகிறது; and, in all such instances, as well as in the case of the conjunctive forms mentioned above, the rules of construction already detailed may be considered to be applicable.

*Of the Defective Negative Verbs* இல் and உல்.

**102.** (1.) The negative forms இல்லை, உல்ல and இலை, உலை, of which, the latter are restricted to the elegant dialect, may be used, as signs of negation, with the affirmative verb. These words may be used, indiscriminately, with the infinitive of the affirmative verb, for any tense, person, or number: as, அவன்போகவேல்லை, இலை or அவன்போகவில்லை, உலை, "he *did not go*," &c. and, in *Kodun Tamul*, இல்லை, உல்ல are sometimes joined in the same indiscriminate manner, to the tenses of the affirmative verb: as, பேசுனேனில்லை, or பேசுனேனல்ல, "I *did not speak*," &c. (2.) The words இல்லை, இலை may be joined in the sense of *general*, and உல்ல, உலை in the sense of *particular negation*, to the masculine and feminine pronominal verbals, which will be described in the following Chapter: as, இதைச்சேய்தவனில்லை, or இதைச்சேய்தவனிலை, "*there is not any* person who hath done this;" அவளிதைச்சேய்தவளல்ல, or அவளிதைச்சேய்தவளலை, "*she is not* the person who hath done this," &c. But with the neuter pronominal verbals the above words may be used, indiscriminately, in the sense of negation: as, நானிதைச்சேய்ததில்லை, இலை or நானிதைச்சேய்ததல்ல, உலை, "I *did not do* this," &c. (3.) இல்லாமல், இன்ற and உல்லாமல்,

உன்னா, the forms of the *vineiyechchams* from இல் and உல் respectively, are employed as post-positions—the former answering to "*without*," and the latter to "*beside*" in English—either with a nominative or accusative case: as, உன்னுன யில்லாமல் or உன்னுனயன்னாயேயான்னாத் சேய்யேன், "*without* thee I shall not do any thing;" இதல்லாமல் or இதன்னாயேயான் னாத் சேய்யேன், "I shall not do any thing *beside* this," &c. (4.) In the formation of the conjunctive mood, whether in its simple or compound state, the defective verbs இல் and உல் follow the rule laid down in the preceding Section; but it may be here stated that the compound conjunctive form இல்லாவிடால் is generally employed in the sense of the English word "*otherwise:*" as, உப்படியிருந்தாம் போவில் லாவிடாம் போகாதே, "if it be so, go; *otherwise*, go not." (5.) Similar to this is the ordinary use of உல்லது the neuter pronominal verbal of உல்: as, பத்திரமாயிரு வல்லதுகெடும்போம், "be careful; *otherwise* it will spoil." உல்லது is used also in disjunctive propositions in the sense of the English particle "*or;*" as in இதல்லதிருக்கவேண் டும், "this *or* that must be," &c.

*Some Observations respecting the peculiar Properties and Uses of certain Verbs will complete the Rules on the Subject of Construction.*

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*Of the Verb* என்கிறது.

103. (1.) என்ற the past *vineiyechcham* of the verb என்கிறது, "to say—to call," may, from its use in connecting the members of a sentence, be denominated the *connective vineiyechcham*. In its ordinary connective character it resembles the English declaratory particle, "*that*:" as, அவன் னல்ல வென்றநம்புகிறேன், "I believe *that* he is a good man." Hence, by a very common ellipsis, it serves to denote causality, and may be rendered by the English conjunction, "*because*:" as, அவன்கோபித்தானென்றவன் உளவிட்டேன், "I left him *because* he was angry," which may be considered as being used elliptically for அவன்கோபித்தானென்றகண்டவன் உளவிட்டேன், "*perceiving that* he was angry, I left him." என்ற, when coupled with the interrogative particle ஏ, has the force of the English adverb "*whether*:" as, வந்தானேன்றவன் கேள், "ask *whether* he is come," &c. Again, in enumerative sentences, the word என்ற appears to be frequently employed as an expletive, or with the force of the Latin adverb,

"*videlicet:*" as in the following stanza, from Tiruvalluvan Kurral;

சுவையொளியூறோசையொடமனாநான்குங்
கவினியன்றகாட்சியவர்.

"The world is within him (i. e. the comprehension of him) who understands the way of these five (things); viz. *taste*, *sight*, (literally, *light*, the object of that sense) *touch*, *sound* and *smell.*"*

There are, according to its collocation, other connective uses of the *vineiyechcham* என்னும், which practice only can thoroughly illustrate. (2.) The forms of the present and future participles are employed, with a passive construction and with a signification indefinite as to time, to connect the name of an individual with the name of a class or species: as, சாதுசீலனென்கிறவனியசரன் or சாதுசீலனென்றவனியசரன், "a certain hermit *named* Sānda-sīlan," &c. The word என்றும் serves, also, in *Shen Tamul*, to denote a general relation between the terms which it connects: as, பூமலென்றும்பொருள், "the water of the clouds,"

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* The example in the text furnishes a striking instance of the inverted order of Tamul construction; insomuch that an English version must generally commence with the last term of the sentence.

or "rain" (*literally*, "the water which may be called clouds"); கற்பென்னுந்தின்னாடம, "the power of chastity" (*literally*, "the strength which is called chastity"). (3.) In *Shen Tamul*, என்பான், the form of the third person masculine singular of the future tense is used, passively, with a general signification; and என்ப, என்பர், &c. forms of the third person common plural of the same tense are used, also, in a general sense somewhat analogous to "*on dit*" in French: as, இல்வாழ்வானென்பானியல்புடையன், "the man possessed of the nature (of virtue) *may be pronounced* happy in domestic life;" தம்பாருளென்பதம்மக்கள், "*they* (i. e. parents) *call* their children their property;"

குழலினிதியாழினிதென்பர்தம்மக்கண்மழலைச்சொல்கேளாதவர்

"Sweet is the pipe and sweet the lute *they say*, they who have never heard (or, know not what it is to hear) their children's infant prattle."

The special uses of the infinitive of the verb என்கிறது have been detailed in Section 99; and the following Section will point out the mode in which its conjunctive form என்கிறும் is usually employed.

## *Of the Verbs* ஆக்குகிறது, ஆக்கிறது,

AND

## ஆகுகிறது, ஆயுகிறது, ஆகிறது.

**104.** (1.) ஆக்கும், the form of the third person neuter future of the transitive verb ஆக்குகிறது, or *contracted*, ஆக்கிறது, "to make," is used intransitively in *Kodun Tamul*, with a signification, if at the end of a sentence, of *doubtful*, and if in the middle, of *emphatic affirmation*: as, திருபவந்தானைக்கும், "*it may be* that he came to steal;" இதாக்கும்புண்ணியம், "*assuredly* this is virtue," &c. (2.) ஆகும், the form of the third person neuter future of the intransitive verb ஆகுகிறது, "to become," is used to denote *advantage*: as, இந்தவியாதிக்காகுமோ, "will it *benefit* this disease?" (3.) ஆம், the third person neuter future from the contracted verb ஆகிறது, serves when employed by itself, to denote *particular affirmation*, in opposition to அல்ல the sign of *particular negation*, in the same manner as உண்டு or இருக்கிறது denotes *general affirmation*, in contradistinction to இல்லை the *general responsive negative*. Again, when joined to a verb, the affirmation which ஆம் denotes is *doubtful*, as வந்தானம், "*perhaps* he may be come;" வருவானம், "*perhaps* he will come:" when joined to any other word, its affirmation is *doubtful* if it relate to time

present, as உரியதாம், "it *may be* rice," and *positive* if it concern the future, as இப்படியதாம் "it *will be* so," unless, in the latter case, it be conjoined with ஆக்கும் which makes the affirmation *doubtful*: as, இப்படியதாமாக்கும்,* "it *may be* so." Lastly, the word ஆம், when combined with the emphatic particle ஏ, invariably denotes *emphatic affirmation*: as, அவனேமே, "*assuredly* it is he;" வருவானேமே, "*assuredly* he will come." (4.) ஆய், the *vineiyechcham* of ஆகிறது, (or, strictly speaking, the contracted past *vineiyechcham* of the form ஆயிகிறது) is frequently employed, after the manner of the infinitive ஆக,† in an adverbial capacity: as, சந்தோஷமாய் or சந்தோஷமாகவந்தான், "he came *joyfully*," &c. The same *vineiyechcham*, ஆய், coupled with the substantive verb இருக்கிறது, serves to connect a subject with its attribute: as, அவன் நல்லவனாயிருக்கிறான், "he *is* a good man;" நான் சந்தோஷமாயிருக்கிறேன், "I *am* happy," &c.‡ (5.) ஆனால்ம், ஆகில்ம், ஆய

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* The compound term ஆமாக்கும் is exactly analogous to ہو تو ہو in Hindustani.

† See Part 3 of Section 97.

‡ In these and similar attributive propositions it is more congenial with the idiom of the language, to omit one or both terms of the compound verb ஆயிருக்கிறது. Thus, where the quality denoted is per-

னும் the conjunctive forms of ஆகிலது, ஆகிலது, ஆயிகிலது are employed as disjunctive particles in the manner following. At the commencement of a sentence they answer to the English adverb "*nevertheless:*" as, ஆகிலுமப்பட டிருக்கவேண்டும், "*nevertheless* it must be so," &c. When subjoined to words in a disjunctive proposition they represent the English "*either*" and its correlative "*or;*" and, in such sentences, என்கிலும், the conjunctive form of என்கிலது, is employed with a like signification: as, இவனகிலுமவனேன்கிலுமதச்சேயதான், "*either* this person *or* that person did it," &c. When one of these words is used after the subject or object in a sentence it has the force of the English expression "*at least:*" as, இவனயே

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manent, and where, consequently, as may be seen in the text, the attribute assumes the form of a derivative noun, the verb ஆடிருக்கிறது may be omitted; as in அவனல்லவன், "he (is) a *good man,*" where the proposition is *absolute,* and in அவனல்லவேனன்றும்புகிறேன், "I believe that he (is) a *good man,*" where the proposition forms only *part of a sentence.* Again, where the quality denoted is occasional, the subject is commonly placed in the dative case (as in Latin, when *est* is used for *habeo*); and, if the proposition be *distinct,* இருக்கும், or its synonym உண்டு, is used—if *connected,* the verb may be entirely omitted: as, எனக்குச்சுகமாகஉடனிருக்கும் or எனக்குச்சுகமாகஉளதென்று, "I am *happy*;" எனக்குச்சுகமாகஉளேமென்றும்புகிறான், "he thinks that I (am) *happy.*"

னநல்லவன், "he *at least* is a good man;" இனதயாகியுஞ் சொல்லாதே, "*at least* do not say this," &c. Lastly, when joined to adverbs or pronouns of interrogation, the above words have an indefinitely disjunctive signification: as from எங்கே, "where?" எங்கேயாவது, "*any where*;" from எவன், "who?" எவனாவது, "*any one*," &c. The use of the participle ஆன, as an attributive adjunct, has been mentioned in Section 55, and the special uses of the infinitive ஆக have been detailed in Section 97.

### *Of the Verb* செய்கிறது.

105. The inflexions of the verb செய்கிறது, "to do," are sometimes added, by a pleonasm, to the infinitives of verbs. Thus, with the interposition of the particle உம், இனதநான்சொல்லுஞ்செய்தேனெழுதுஞ்செய்தேன், "this I have said and written," may be used for இனதச்சொன்னனெழுதினனும். That part of the verb which is most commonly used in the above manner is the form of the past *vineiyechcham*, coupled with the emphatic particle ஏ, and having the force of the present *vineiyechcham* or the ablative case absolute in Latin: as, நீயைச்செய்தேபோனன், "*te veniente* discessit," &c. Vulgarly, the latter syllable of செய்தே is omitted: as, நீயைச்செய்போனன்.

## *Of the Verbs* கொள்ளுகிறது, போடுகிறது AND பெருகிறது.

**106. (1.)** கொள்ளுகிறது, "to bring," joined to the past *vineiyechcham* of any verb, denotes that the fruit of the action expressed by such verb reverts to the agent; while போடுகிறது, "to throw," denotes that the fruit of the action passes to another person: as, எழுதிக்கொண்டேன், "I have written (*for myself* or *for my own use*);" எழுதிப்போட்டேன், "I have written (*for some other person*)," &c.* Sometimes, however, the verb கொள்ளுகிறது is added only *elegantiæ causâ*: as, பாடிக்கொண்டேன், "I have sung," &c.† (2.) A compound verb, with a frequentative

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* The employment of لینا "to take," and دینا "to give," in the radical class of Hindustani compound verbs, is in exact conformity with the use of the verbs கொள்ளுகிறது and போடுகிறது, as explained in the text: thus, لکھ لینا signifies properly "to write or copy *for one's own use*," and لکھ دینا "to write out *for another person*."

† கொண்டு the past *vineiyechcham* of கொள்ளுகிறது, is sometimes used as a postposition to denote *instrumentality*, in the same manner as குறித்து the past *vineiyechcham* of குறிக்கிறது, "to indicate," &c. is sometimes employed postpositively in the sense of *general relation*. Examples: ஒருத்தனைக்கொண்டு தொழில்செய்கிறது, "to perform a business *by means of* some person;" ஒருத்தனைக்குறித்துப்பேசுகிறது, "to speak *concerning*, or *with regard to* some person."

signification, is formed by adding to the past *vineiyechcham* of any given verb, the past *vineiyechcham* of கொள்வதுகிறது, followed by the inflexions of பெருகிறது, "to come:" as, இதைச்சொல்லிக்கொண்டுபோந்தேன், "I have *frequently* said," or "have been *in the habit* of saying this," &c.

*Of the Verbs* படுகிறது and படுத்துகிறது.

107. A nominal compound verb is formed in Tamul by subjoining to an uninflected noun the inflexions of the verb படுகிறது, "to suffer," with an *intransitive*, or of the verb படுத்துகிறது, "to cause to suffer," with a *transitive* signification. When a noun thus united terminates in ம், that final is sometimes retained: as from எல்லாம், "all," படாததெல்லாம்படுகிறது, "to endure all intolerable things." Generally, however, the final ம் is dropped; and then, as in all other cases, the ப of படுகிறது must be doubled: as from பயம், "fear," பயப்படுகிறது, "to fear;" from வெளி, "an open space," வெளிப்படுகிறது, "to appear," வெளிப்படுத்துகிறது, "to publish."

*Of the Verb* ஏடுகிறது.

108. In *Kodun Tamul*, when the infinitive of a verb is followed by the *affirmative* imperative of the verb ஏடுகிறது, "to permit," the ஏ suffers aphæresis: as in என்னைப்போகடு, "let

me go." Before the other inflexions of this verb, whether in its *affirmative* or *negative* form, the உ of the infinitive is, in *Kodun Tamul*, generally dropped: as in என்னைபோகவிடான், "he will not suffer me to go," &c.

### *Of the Verb* அருள்கிறது, *and of Certain Verbs used redundantly.*

109. (1.) The inflexions of the verb அருள்கிறது, "to vouchsafe," may be used with the past *vineiyechcham* of another verb to denote extreme respect: as, தந்தருளினார், "he has *vouchsafed* to give," &c. (2.) There are also some verbs, among which போகிறது, "to go," இடுகிறது, "to give," and விடுகிறது, "to quit," are of most ordinary occurrence, that are used with the past *vineiyechchams* of verbs, without conveying any additional signification: as, in the colloquial expression அதுவந்துபோச்சுது, "it is come," and as in திறந்திட்டேன் or திறந்துவிட்டேன், "I opened," &c.*

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* இடை, "the middle," and விடாமல் the negative *vineiyechcham* of விடுகிறது, form, when united, the word இடைவிடாமல், which is always used as an adverb and may be rendered "continually—without intermission."

*Respecting Verbs of Giving and Receiving.*

110. (1.) The verb கொடுக்கிறது, "to give," and its correlative பொருக்கிறது, "to take," can be used only in relation to something received, or to be received, *in and from hand:* as, சேடிக்குப் பணங்கொடுத்தேன், "I gave money to the merchant;" அவன்னகயிலேயனதபொருக்கினன், "I received it from him," or "at his hands," &c. Nearly synonymous with கொடுக்கிறது is the verb தருகிறது, of which the correlative is பெருகிறது, "to come," used *impersonally*, in the same manner as சேர்வுகிறது, "to arrive," *impersonally* used, is another correlative of கொடுக்கிறது. In the use of these several verbs, however, the following difference is be observed; viz. that although they may be employed indiscriminately where the recipient may be in the *third* person, the verbs தருகிறது and பெருகிறது only, except in an imperative sentence, can be properly applied to a recipient in the *first* or *second* person: as, அவனைக்குப்பணநதநதேன் or பணங்கொடுத்தேன், "I have given *him* money;" பணமவனைக்குவநதது or சேன்றது, "money is come to *him*," or "*he* has received money;" எனக்கு or உனக்குப்பணநதநதான், "he has given *me*," or "*thee* money;" பணமெனக்கு or உனக்குவநதது, "money is come to *me*," or "*thee*," &c. In the

imperative mood, without respecting the person of the recipient, the verb கொடு or கொய்யு "to give," is used in addressing a superior, தருகிறது in addressing an equal, and கொடுக்கிறது in addressing an inferior. (2.) When the recipient may belong to the brute creation; and, generally, in all instances of *giving* and *receiving* in any manner other than *in and from hand*, other verbs must be used: as, குதிரைக்குப் புல் லுப்போடு, "give (literally *throw*) the *horse* grass;" அந்தப் பெட்டியிலிருக்கிற பணமெடு, "take the money which is *in that box*," &c.

# CHAPTER V.

## OF DERIVATIVE NOUNS.

**111.** The tenses of verbs and those forms of derivative nouns which import *relation* are classed under the general term பகுபதம், (*paghupadam*)* "*divisible words*," both as being resolvable, each, into a *nominal* or *verbal theme*, and one or more *incremental parts*, and as conveying two *simultaneous significations*; in contradistinction to திரிசொல், (*tirichol*) "*equivocal word*," which is a word susceptible of two or more distinct acceptations, and to தொடர்மொழி, (*todarmoṛi*) "*compound word*," which is a word resolvable into two separate nouns or verbs. Thus, வேய்ஞனன், "a bowman"—resolvable into the *paghudi* வேய், "a bow," the *shāriyei* ஞன் and the *vighudi* உன்—which denotes simultaneously both the *bow* and its *possessor*; and ஆடினன், "he danced"—resolvable into the *paghudi* ஆடு, "dance," the *ideinilei* இன் and the *vighudi* அன்—which denotes simultaneously both the *act* and the *time* of dancing—are *paghupadams*. Again, ஏறு, which may denote, accord-

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* See Note in Page 44.

ing to the context, "a rivulet"—"a tree"—"an elephant's ornament," &c. is a *tirichol;* and கருங்குரங்கு, "a dark species of monkey," resolvable into கரும், "black," and குரங்கு, "a monkey," and உண்டுவந்தான், "having eaten he came," resolvable into உண்டு, from உண்கிறது, "to eat," and வந்தான், from வருகிறது, "to come," are *todarmoris.* On the other hand, the term பகாப்பதம் (*paghāppadam*) "*indivisible word,*" is applicable to every word which is either *originally* simple and indivisible both in form and signification, as மலை, "a hill," போ, "go," &c. or, which although originally possessing a *general,* may occasionally be employed with a *special* signification; as in கருப்பன், which is a *paghupadam* in its general signification of "a very dark coloured man," and a *paghāppadam* when employed as the name of an individual. In addition to the forms of derivative nouns comprehended under the term *paghupadam,* there are many derivatives from verbs (termed தொழிற்பெயர், *toṛirrpeyar,* "verbal nouns") which, from their possessing only *one* signification, are denominated by Tamul Grammarians தொழிற்பெயரியற்சொல், (*toṛirrpeyariyarrchol*) or "*univocal words denoting the state or action of a verb.*"*

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* There are, in the Grammars of the elegant dialect, several other ingenious classifications of words, which—as being irrelevant to the illustration of the text—it has not been deemed necessary to notice.

*Of the Six Sources of Derivative Nouns.*

**112.** There are, in *Shen Tamul*, six incidents, termed collectively தொகுதிகள், "*common places*" or "*sources;*" to one or other of which every *paghupadam* or derivative noun is considered as referrible. (1.) The first is தொகுதி, "*that which is possessed*"—"*a thing;*" as the word வேல், "a bow," in வேலினன், "a bow-man." (2.) The second is இடம், "*place;*" as the word வேங்கை, "a mountain," in வேங்கையன், "a mountaineer." (3.) The third is காலம், "*time;*" as the word பண்டை, "antiquity," in பண்டையோன், "an ancient." (4.) The fourth is சினை, "*a bodily member;*" as the word கண், "the eye," in சிக்கண்ணன், "a weak-eyed person." (5.) The fifth is குணம், "*quality;*" as the word தகடு, "austere," in தகடுடையன், "an austere man;" கூன், "a hump," in கூனன், "a hump-backed man;" நெடு, "long," in நெடுயன், "a tall man," &c. (6.) The sixth is தொழில், "*state*"—"*agency*"—"*employment;*" as the word பாணிகம், "commerce," in பாணிகன், "a merchant;" வேகவு, "celerity," in வேகவேனன், "a courier;" the verbal theme படி, "read," in படித்தினன், "a student," &c.*

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* The last example shews that the sixth class of the *poduvidams* is the source of verbal derivatives.

## (I.) OF VERBAL DERIVATIVES.

*Of the General Formation of Verbal Paghupadams.*

**113.** வேறுணப்பகுபதம், (*vineippaghupadam*) or "verbal *paghupadams*," are derived from verbs in the manner following. (1.) In *Kodun Tamul*, masculine and feminine verbal *paghupadams* are made by adding to the *ideinileis* of the several tenses of an *affirmative*, and to the third person neuter of a *negative* verb, the forms of the masculine and feminine demonstrative pronouns: as in சேய்கிறவன், "he who does;" சேய்தவள், "she who has done;" உண்பவர்கள், "they who eat" or "will eat;" காணாதவன், "he who has not seen," &c. But, in order to avoid cacophony, the future *ideinilei* வ is, in the formation of masculine and feminine verbals, converted into ப; as from சேய்வ, சேய்பவன், "he who does" or "will do," &c. In *Shen Tamul* the masculine and feminine verbal *paghupadams* are formed by adding to the past and future *ideinileis* of an *affirmative*, and to the third person neuter of a *negative* verb, either the forms of the demonstrative pronouns, as in *Kodun Tamul*, or the terminations அன், ஆன் and sometimes ஏன், which may be regarded as contracted forms of the pronominal terminations: as,

ஓடினன், ஓடுவான், "a runner;" காத்தவன், காத்தான், காப்பான், "a guard;" படைத்தவன், படைத்தான், படைத்தோன், படைப்போன், "the Creator," &c. Practice alone can properly determine the right application of these forms to different verbs; but it may here be stated that the termination ஆன் is often elegantly used with the past and future *ideinileis* of affirmative verbs, in the ordinary dialect of the language.* (2.) Neuter verbal *paghupadams* are made by adding to the *ideinileis* of the several tenses of an *affirmative*, and to the third person neuter of a *negative* verb, the form of the neuter demonstrative pronoun; as in சேய்கை, சேய்தது, சேய்வது, சேய்யாதது, which may in each case, be rendered by the infinitive, used in the manner of a substantive, as "*to do*," or "the doing," &c.

*Of Verbals in* ஐ.

**114.** (1.) தொழிற்பெயர், (*toṛirrpeyar*) or "verbals" in ஐ, க்ஐ, are formed by adding to the *paghudis* of verbs these terminations respectively,

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* It will be seen, from the examples in the text, that some of the contracted forms of the verbal *paghupadams* are homonymous with the third persons of verbs. The Tamul Grammarians say, that in such instances, the pronunciation of the அ and ஆ is more open in the verbal than in the third person of the verb.

according as the *ideinilei* of the present tense may be single or reduplicate: as in சேய்கை, "the doing" or "an action," from சேய்கிறு; இருக்கை, "the being"—"a station," &c. from இருக்கிறு, &c. (2.) Verbals in மை are formed from some *affirmative* verbs by adding this termination to the present and past participles; as from இருக்கிறு, இருக்கிறுமை, "the being;" from படித்த, படித்தமை, "the having learned," &c. But the most ordinary and elegant formation of verbals of this class is from the contracted participle of *negative* verbs: as from அறியாத, அறியாதமை, "ignorance," &c.*

*Of Verbals in* ல்.

115. (1.) Verbals in ல் are formed generally in *Kodun Tamul* by adding this letter to the termination of the infinitive mood: as இருக்கல் from இருக்க, "to be," &c. (2.) In *Shen Tamul* verbals in ல் are sometimes formed by adding this letter to the simple form of the infinitive: as, சாற்றல்லல், from சாற்றல், "to tell," &c.: but the general

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* Negative verbals in ஞ are by some Grammarians denominated *paghupadams*, as denoting the *negation*, and necessarily presupposing, therefore, the *existence* of some state or action. It may be added, that some few verbs which give origin to negative verbals in ஞ, have a form of relative verbal homonymous with the third person: as, அறியாதன், "an ignorant man;" இல்லாதன், "a poor man," &c.

mode of formation is by adding தல், த்தல் to the *paghudis* of verbs, according as the *ideinilei* of the present tense may be single or reduplicate; as அறிதல், "to know" or "the knowing," from அறிகிறு, அறிகின்று; அடித்தல், "to beat," or "the beating," from அடிக்கிறு, அடிக்கின்று, &c.*

*Of other Verbal Derivatives.*

116. (1.) From several verbs which have a reduplicate க் in the *ideinilei* of the present tense, verbals are formed by the addition of ப்பு to the *paghudi:* as in இருப்பு, "a state" or "condition," from இருக்கிறு, &c. (2.) There is also a small class of derivatives formed by the addition of கி to some of those verbal themes which terminate in கு: as from மிகுகிறது, "to increase," மிகுதி, "abundance;" from பகுகிறது, "to divide," பகுதி, "a share," &c.† (3.) In *Shen Tamul* the

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* The verbal in ல் is the form in which verbs primarily occur in the Lexicons of the *Shen Tamul*. See before, Note in page 46.

† As the term பகுதி denotes, in grammar, "*the* portion," i. e. *the chief* or *radical portion of derivative words;* so in common parlance, it is employed to denote "*the* share," i. e. *the amount of revenue payable to government.* Thus, சேல்லைப்பகுதி may be rendered "a tax on commodities," and சால்மின்பப்பகுதி, "a tax on luxuries."

root of a verb is sometimes employed as a verbal noun; as, நீடு, "length—extension—duration," the root of நீடுதல், "to lengthen—extend," &c. (4.) There are in *Shen Tamul* a few verbal *paghupadams* formed by the conversion of the future *vighudi* உம் into ஞ; as from மூசுகும், மூசுகி, "a glutton (male or female);" from கிடக்கும், கிடக்கி, "a lounger (male or female)," &c. There are also, in *Shen Tamul*, some verbal *paghupadams* formed from roots in ஞ or ஐ, by the addition of the plural termination ஏர், with the letter ந் or ற as an intermediate *shāriyei*: as from the root ஏஞ், "know," ஏஞ்ஞர் or ஏஞ்ற, "the wise;" from கணை, "be wanting," கணைஞர் or கணைற, "the destitute," &c.*

*Of the General Construction of Verbal Paghupadams.*

**117.** (1.) All verbal *paghupadams* exemplify their twofold nature of *noun* and *verb*, by following, as to their regimen with nouns and pronouns, the construction of their parent verbs: thus, in இதைச்செய்தவன்னுகெபோனான், "*the person who did this*—where is he gone?' the word செய்தவன், governs, as to its verbal character, the preceding

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* To notice the remaining instances which in *Shen Tamul* may sometimes occur, of verbals not coming exactly within the compass of the foregoing rules, would be to extend the subject, unnecessarily, to an inconvenient length.

pronoun in the accusative case, while, in its character of noun, it occurs as the nominative of the following verb. (2.) The neuter verbal *paghupadams* may, in the nominative case, be rendered by the English infinitive or participial verbal, and, in the ablative case, by the English participial verbal: as இதைதப்படிக்கிறதுநல்லது, "*to read*" or "*the reading* (of) this is good;" இதைதப்பார்க்கிறதினாலேனக்குச்சந்தோஷம், "I am pleased *at*" or "*in consequence of, seeing* this," &c.* The accusative of a neuter verbal *paghupadam*, or the uninflected form with the infinitive ஆக, is frequently used, instead of the connective *vineiyechcham* என்ற, with the force of the English declaratory particle "*that*:"† as, நீப்வெந்ததைதச்சோன்னான் or நீப்வெந்ததாகச்சோன்னான், "he said *that* thou wast come," instead of நீப்வெந்ததாயென்றுசோன்னான். Lastly, the neuter verbal *paghupadam* derived from the present or future tense may, when employed in the dative case, be rendered by the Latin supine in *u*: as, இதுசோல்லுகிறதுக்கரிது or இதுசோல்வதற்கரிது, "hoc *dictu*

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* The form of the English participle when used as a verbal *without* the possessive preposition "*of*," is an exact representative of the neuter verbal *paghupadam* in Tamul.

† See Part 1. of Section 103.

difficile est." (3.) The verbal from the future may be used elegantly with a present signification: as, தின்னுமதேசெய்பவர்க்குநன்னுமதேசெய், "do good to them *that do* evil;" இநதப்படாதஉ யையப்படிப்பதுகடினம், "*to study*" or "*the studying* (of) this language is difficult." And, in *Shen Tamul*, the masculine and feminine verbals from the past may, when suddenness or celerity is implied, denote time present or future:* as in the following stanza from *Tiruvalluvan Kurral*;

மலர்மிசையேகினான்மாணடிசேர்நதார்
நிலமிசைநீடுவாழ்வார்

"They who have reached (or *shall reach*) the sacred feet of him who *passeth* suddenly over the rejoicing heart (*literally*, the full blown flower), shall long flourish o'er the earth."

In which எகினான், "he who has walked," has a present signification, and சேர்நதார், "they who have arrived," is capable of being taken in the acceptation of the future. This use of the past form is limited to *Shen Tamul*, where it is often used also in a sense entirely indefinite, without denoting the quick performance of any action. (4.) The verbal *paghupadam* from the negative verb serves, generally, like the negative participle, to denote past time: as, சேயாதவன், "one who has not done," &c. but the nominative and

accusative cases of the neuter form are employed in the elliptical manner noticed in Part 2 of Section 101; as in இதுசேய்யாதது, "this is a matter *which ought not to be*," or "*ought not to have been, done;*" சேய்யாததைதச்சேய்தான், "he has done *that which ought not to be*," or "*ought not to have been, done*," &c. (5.) It remains only to notice the peculiar uses of some of the verbal *paghupadams* from என்கிறது, "to say—call," and ஆகிறது, "to be—become." The future form of the masculine and feminine verbal *paghupadam* from என்கிறது, is elegantly employed to denote one of a species: as, கந்தப்பனென்பவன், "*the person called* Candappan.* The future form of the neuter verbal *paghupadam* from என்கிறது, serves, on the other hand, to denote something in the abstract: as in பாவமென்பது, "sin *in general* (*literally, that which is called* sin)," &c. Lastly, the use of ஆவது, the future form of the neuter verbal *paghupadam* from ஆகிறது, will be generally found to be redundant: as in அவன்சொன்னசெய்தியாவதிதுதான், for அவன்சொன்னசெய்தியிதுதான், "this is precisely *the intelligence* which he has communicated," &c.

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* See Part 2 of Section 103.

*Of the Construction of Verbals in ஐ.*

**118.** (1.) The verbals in **ணை, க்ணை,** and the affirmative verbals in **ணெம** occur generally in the ablative **இல்** or **ஆல்,** following, as to their regimen with nouns, the construction of their parent verbs: as in நாணி ங்கேயிருக்ணை கயில் or இருக்கிறணெமயில்படிஞ்சாதே, "*while I am here,* do not speak thus;" இதநீச் சேய்கிறணெமயாலேனக்குத்துக்கம்வந்தது, '**I am grieved** *at,*" or "*in consequence of, your doing this;*" இதிப்படியாணைகயில், "*this being so;*" இதிப்படியாணைகயால், "*because* **this is so,**" **&c.*** (2.) The verbals in **ணை, க்ணை** are employed *occasionally,* as the *negative* verbals in **ணெம** are *invariably,* in the manner of nouns substantive: as in உன்சேயணைகநல்லது, "**thy action is good;**" என்பொறணெமபோறுபது, "**my impatience is great,**" **&c.**

*Of the Construction of Verbals in ல்.*

**119.** (1.) **Verbals in ல் are seldom used in** *Kodun Tamul* **except in the nominative form in combination**

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* When used with the verbals in ஐ, the ablative sign இல் may be considered as a *continuative* particle, and its case may generally be rendered by the ablative case absolute in Latin. The word ஆணை கபாற், when used absolutely, is analogous to the English adverb "wherefore."

with some of the inflexions of the verb ஆகுமது, "to be—become," to denote *possibility* or *impossibility*; as in இதுகாணலாம், "this *may be* seen" (or, as it may be rendered in Latin, "*hoc videre est*"); இதுசெய்யலாகாது, "this *cannot* be done;" இதுசெய்யலானவேலை, "this is a matter which *may be* done;" இதுசெய்யலாகாதவேலை, "this is a matter which *cannot* be done." (2.) In *Shen Tamul* the verbals in ல் are employed through the several forms of inflexion, and in their regimen with nouns, they follow the construction of their parent verbs. Thus in the following stanza from *Tiruvalluvan Kurral*,

பணிவுடையன்சொல்லினதேலாருவன்
கணியல்லமற்றப்பிற

"The *being a possessor* of humility, and *a speaker* of courteous (words), is an ornament to any person: all other (ornaments) are naught."

The words உடையன் and சொல்லன் are nominatives in regimen with the verbal ஆதல். Again, in the following stanza,

அறத்தினூஉங்காக்கமுமில்லயதவுன
மறத்தலினூஉங்கில்லைகேடு

"There is not any greater gain than virtue: than *the neglect* (*of*) *it* there is not any heavier loss."

The word அதவுன is governed in the accusative

case by the verbal மறத்தல், "forgetfulness." It is observable, however, that the terms in regimen with the transitive verbals are generally used in an uninflected form. Thus, in the second verse of the following stanza,

மகக ணேமெய்தீ ணடவுடறின்படமற்
றவைச்
சோற்கேடலின்படுத்சேவைக்கு

"Delightful to the (parent's) body is the *touch* of the infant form (literally, of *the bodies* of his children); a bliss which others only hear of (literally, with others the sole delight is *the hearing of this word* to the ear)."

The word சோல், which is governed by கேட்டல், is placed in the nominative form for the accusative case. And again, in the following stanza,

இருநதேரம்மியல்வாழ்வதேல்லாம்
வருநதேரம்மிவேளாண்ணமசெய்தற்
பொருட்டு

"The comforts of home and all that belongs to domestic life were granted, in order that guests might be received and cherished with hospitality."

The word வேளாண்ணமை, "liberality," which is governed by செய்தல், "doing," is placed in

the nominative form with the force of the accusative.*

*Of the Construction of other Verbal Derivatives.*

120. The other forms of verbal derivatives follow in every respect the construction of nouns substantive; as, இநதப்படாஅஉடயின்படடிப்புக்கடடினம், "the *study of this language* is difficult;" உதின்மிகுதியாலல், "by the *abundance of it*;" உறுஞரச்சேசான்றுர், "the wise have said," &c. It may be added that the themes or roots of verbs, when used in the *derivative sense* of verbal nouns, are often used adverbially: as, நீடுவாழ்வாரச், "they shall flourish *long*," &c.

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* This last stanza is scarcely susceptible of a literal translation. It should be stated, however, that the word ஞாலஞ in the first verse must be considered as used for the infinitive; it being a general rule in *Shen Tamul*, that the several forms comprehended under the term *vineiyechcham* may occasionally be interchanged.

## (II.) OF NOMINAL DERIVATIVES.

*Of Nominal Derivatives used only in Kodun Tamul.*

**121.** A large class of nominal derivatives is formed in *Kodun Tamul* by adding to nouns substantive the word கரன்ன, or as it is sometimes wrltten, கரர்ன, "an agent;" as from கூடு, "a letter," கூடுக்கரன்ன, "a letter carrier," &c. The plural of கரன்ன, கரர்ன which, from its being employed only as an adjunct, may be termed an inseparable word, corresponds with that of the masculine demonstrative pronouns; as in கூடுக்கரன்ர், கூடுக்கரன்ர்கள். The feminine gender is formed by the conversion of உன் into ஐ; as in கூடுக்கரன்ஸ், of which the plural follows the analogy of primitive nouns; as in கூடுக்கரன்ஸ்கள். When joined with கரன்ன, nouns ending in ம் drop that letter, and nouns ending in டு or ற *kuttiyalugharam* double the penultima; as from தோட்டம், "a garden," தோட்டக்கரன்ன, "a gardener;" from ஆடு, "a sheep," ஆட்டுக்கரன்ன, "a shepherd;" from கயிறு, "a rope," கயிற்றுக்கரன்ன, "a dealer in rope," &c.* It remains to be mentioned, that

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* The reduplication of the penultima of எருது, in எருத்துக்கரன்ன, "a bullock driver," with a few other instances of the same

the proper use of the adjunct கரன் is to denote some agency or employment, as may be seen in the above examples,) or some affection of the mind or body; as from கோபம், "anger," கோபக்கரன், "a passionate man;" from வியாதி, "sickness," வியாதிக்கரன், "an invalid," &c.*

*Of the Vighudis of Nominal Paghupadams in Shen Tamul.*

**122.** (1.) The usual forms of the வேற்றி, or terminations of பெயர்ப்பகுபதம், (*peyarppaghupadam*), or "nominal *paghupadams*" in *Shen Tamul* are, for the masculine singular, ன், அன், அவன், ஆன்; for the feminine singular, by the conversion of ன் into ள், அள், அவள், ஆள்; for the masculine and feminine, or common plural, by the conversion of ன் and ள் into ர், அர், அவர், ஆர்; for the neuter singular, து, அது, and for the neuter plural, அ, அன, அனை: as in masc. sing. கோடியன், கோடியவன், கோடியான்; in fem. sing. கோடியள், கோடியாள்; in fem. sing. கோடியள், கோடி

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kind, may be deemed analogous to the above. It may be observed, also, that when used adjectively, எருது doubles its penultima: as எருத்துப்பாரம், "a bullock-load."

* In the last example, the க of கரன், which, it should be observed, is of Sanscrit origin, is doubled by the analogy of the rule contained in Section 26.

யவன், கோடியன், ; in com. pl. கோடியர், கோடியவர், கோடியார்; in neuter sing. கோடது, கோடியது, and in neuter pl. கோடிய, கோடியன, கோடியன. (2.) The syllable ஏன் is sometimes employed as a *vighudi* in the masculine singular; as in கோடியேன். There are also some nominal derivatives which form the feminine singular in இ: as, நல்லி, "a good woman," from நல்லன், &c. The letter இ will, in some few instances, be found to occur as a common termination of the masculine and feminine gender, to be determined only by the scope of the context.

*Of the Changes which take place in the Formation of Nominal Paghupadams.*

**123.** (1.) குணத்துப்பேயர்ப்பகுபதம், (*ghunattuppeyarppaghupadam*) or "nominal *paghupadams* from nouns possessing the incident of *quality*," (i.e. nouns of the fifth class) are formed generally from primitive nouns in மை. In all such cases the மை suffers elision; and the remaining portion, which may be deemed the *paghudi*, either remains unchanged, as in நல்லன், "a good man," from நல் the root of நன்மை, &c. or, if it terminate in உ, this letter—according to a rule for the formation of nouns adjective—is changed into இ;* as in கோடியன் from கோடுமை; நெடியன் from

* See Page 26.

நடுமை, &c. (2.) Short dissyllabic nouns terminating in ம் assume, as the *paghudi* of the derivative, the form of the oblique case, with or without the *shāriyei* ஆன்;* as in அறத்தன், அறத்தினன், "a virtuous man," from அறம், "virtue," &c. Other primitive nouns ending in ம் sometimes follow the above rule, and sometimes drop the ம் as the *paghudi* of the derivative: as in தருமன், தருமத்தன், தருமத்தினன், "a virtuous man," from தருமம், &c. (3) In the formation of derivatives from certain primitive nouns ending in ஐ, the *shāriyei* த் or ந is inserted between the *paghudi* and *vighudi*; as in கிளைஞர், கிளைநர், "relations," from கிளை, "a branch;" இளைஞர், இளைநர், "youths," from இளை, "tender age." But the operation of this rule is partial, and, as may be seen from the examples, *paghupadams* of the above form are used generally in the plural number. (4.) From other nouns *paghupadams* may be derived, by adding the *vighudi* either to the uninflected form, or to the form of the oblique case: as from வெற்பு, "a mountain," வெற்பன், வெற்பினன், "a mountaineer;" from கசடு, "peevishness," கசடன் (which is the the most elegant form) or கசட்டன், கசடனன், "a peevish man," &c.†

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* See Part 1 of Section 43.

† Many of the nominal derivatives which are formed according to the rules of *Shen Tamul*, will be found to occur in the ordinary dialect.

*Of Certain Derivative Forms borrowed from the Sanscrit.*

124. The following forms of derivative nouns, adopted with some alterations from the Grammar of the Sanscrit Language, are frequently used by Tamul authors. (1.) From primitive nouns which have இ or எ in the first syllable, derivatives are formed by changing those vowels generally into ஐ: as from இநதிரன், "the god Indiran," who is said to preside over the East, ஐநதிரன், "the region of the East;" from மிதுலை, "Midulei," (the name of a city) ஸைமதுலன், "an inhabitant of Midulei;" from வேதம், "the Vēdam, "ஸைதிகர், "those who follow the Vēdam," &c. Sometimes ஆயி is substituted for ஐ; as in ஆயிநதிர்; மயிதுலன்; பயிதிகர், &c. In some few instances, also, இ is changed into ஏலா or ஆவ; as from கிர், "a mountain," கேலார் or கவர், "a highland woman," &c. (2.) From primitive nouns which have உ or ஒ in the first syllable, derivatives are formed by changing those vowels into ஏலா or ஆவ; as from துவாரம், "a door," தேலாவாரிகர் or தவாரிகர், "door-keeper;" from கோசலை, "Kōshalei," (the name of a city) கேலாசலை or கவசலை, "a woman of Kōshalei," &c. The vowel ஊ occasionally suffers a like change; as from சூரியன், "the

deity of the Sun," சௌரி or சவுரி, "Saturn," (his son) &c. (3.) From primitive nouns having உ in the first syllable, derivatives are formed by changing உ into ஊ; as from சகரன், "Sakaran," (the name of a king) சாகரம், "the ocean," (said to have been dug by the sons of the king Sakaran) &c. (4.) From primitives ending in ஐ, derivatives of the patronymic class are formed, by changing the ஐ into ஏயன்; as from கங்கை, "the goddess of the Ganges," கங்கேயன், "Ganghēyan," (her son) &c. (5.) The privative particles உ, உன், நிரு, நிர், of which, the first and third are used before consonants, and the second and fourth before vowels, communicate to nouns the sense of negation: as from நீதி, "justice," உநீதி, "injustice;" from ஆசாரம், "civility," உணசாரம், "incivility;" from மலம், "defilement," நிருமலன், "an immaculate person;" from ஆயுதம், "a weapon," நிராயுதன், "a person unarmed," &c.

## (III.) OF THE CONJUGATION OF NOMINAL DERIVATIVES.

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### *Of the Nature of Conjugated Derivatives.*

125. The subject to be noticed in this division exhibits in a striking light, the scientific refinement of the elegant dialect of the language. As, in common with other languages, its verbal nouns are liable to be inflected as substantives, so, by a remarkable interchange of the properties peculiar to different parts of speech, its nominal derivatives are liable to be conjugated as verbs. The term employed by Tamul Grammarians, as descriptive of a *conjugated derivative*, is வடிவினைக்குறிப்பு, (*vineikkurrippu*) from வடிவினை, "a verb," and குறிப்பு, "a sign—symbol." Every *vineikkurrippu* may, in as far as it is a *paghupadam* or derivative noun, take its origin from one of the six sources formerly enumerated; viz. *property*, *place*, *time*, *a bodily member*, *quality* and *agency*; but of the six incidents of the verb noticed by the Tamul Grammarians; viz. *the agent*, *the instrument*, *the place*, *the action*, *the time*, and *the object*, it indicates only the *first*, i. e. *the agent*. The *vineikkurrippu* is conjugated through each person, gender and

number; but, being entirely indefinite as to time, mood, &c. it must be rendered in all cases by adding simply the substantive verb, with the incident of *agency*, to the meaning of the primitive word.

*Of the General Terminations of Vineikkurrippus.*

126. The *vighudis* or personal terminations usually employed in the conjugation of *vineikkurrippus* are, for the singular number, ஏன், 1st p. ஐ, 2nd p. ஆன், 3rd p. m. ஆள், 3rd p. f. து or ஆது, 3rd p. n. and for the plural number, ஏம் or ஆம், 1st p. ஈர், 2nd p. ஆர், 3rd p. m. and f. ஆ or ஆன, 3rd p. n. Thus, from the adjective form கோடூ, "harsh,"* may be derived கோடூயேன், "I am a harsh person," கோடூனை, "thou art a harsh person," கோடூயன், "he is a harsh person," கோடூயள், "she is a harsh person," கோடூயது or கோடூது, "it is a harsh thing," or "it is harsh;" கோடூயேம் or கோடூயனம், "we are harsh persons," கோடூயீர், "ye are harsh persons," கோடூயர், "they are harsh persons," கோடூய or கோடூயன, "they are harsh things," or "they are harsh."

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* See Page 123.

*Of the Singular Neuter Form.*

**127.** (1.) The த் of the termination து is doubled after *paghudis* ending in ஐ, ம or ர்: as, நமைபத்து, "it moves;" மெய்த்து, "it is true;" ஊர்த்து, "it is of" or "belonging to a town," &c.* (2.) If the *paghudi* terminate in ல் or ள்ற and து be the *vighudi*, the ல் will be changed into ற் and the ள்ற into ட், and த் of the *vighudi* will suffer a corresponding change: as from தொதல், "the beginning," தொதற்று, "it is the beginning;" from இருள்ற, "darkness," இருட்டு, "it is dark," &c. (3.) When இன் is used as a *shāriyei* of a *vineikkurrippu*, the உ of the *vighudi* உது suffers elision; after which the ன் of the *shāriyei* and the *vallinam* த are changed, each into ற்;† as from வைன்டின், the oblique form of வைம்ப, "a mountain," வைற்டிற்று, "it is of" or "belonging to a mountain," &c. (4.) Sometimes, also, when a *paghudi* terminates in ண் and து is the *vighudi*, the ண் and த் are changed, each into ட்; as from கண், "the interior," கட்டு, "it is within," &c.

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* Abstract nouns in மை are sometimes found in their perfect state, in the neuter form of *vineikkurrippus:* as from தீம்மை, "evil," தீம்மைத்து, "it is an evil," &c.

† Compare with Part 4 of Section 66.

*Of the Vineikkurrippechcham.*

128. The வினைக்குறிப்பேசம், (*vineikkurrippechcham*) or "participle of the *vineikkurrippu*,"* is formed by the addition of அ to the *paghudi;* as from கொடு, கொடுய, "cruel," &c. It may be proper to add that as the *vineikkurrippechcham*, the third person plural neuter of the *vineikkurrippu* and the plural neuter of a *paghupadam* are, in form, exactly the same, the signification of this form must in all cases be regulated by the exigence of the context. Thus, in அரியபோருள், "a difficult matter;" இவையரிய, "these things are difficult;" அரியசெய்தான், "he achieved difficulties," the word அரிய appears, in the first instance, as a *vineikkurrippechcham;* secondly as a *vineikkurrippu*, in the 3rd person plural neuter, and thirdly as a *paghupadam*, in the plural neuter form.†

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* See definition of the *peyarechcham* in Part 1 of Section 71.

† The words instanced in the text and others of the same nature may, it is also obvious to remark, be considered, indifferently, as participles of the *vineikkurrippu*, or as nouns adjective.

## *Of* இல் *and* உல்,

AND

## *Other Short Monosyllabic Roots.*

**129.** (1.) The roots இல் and உல், which have been noticed, among the defective verbs, in the eighth division of the fourth Chapter, may, when regarded in the light of nominal themes, give origin to the forms of a *vineikkurrippu*. The derivative forms from these roots, when they have the regimen of nouns, must be rendered, with the relative pronoun, "I *who* am not," &c. (2.) In *Shen Tamul,* when a sentence contains the negation of some particular matter and the affirmation of some other, the derivative forms of உல் must agree, in person, gender and number, with that which is affirmed: as, அவனல்லளவள், "*it is not* he but *she;*" அவனல்லேன்பரன், "*it is not* he but *I;*" ஒன்றல்லபல, "*it is not* one thing, but *many things,*" &c. (3.) The roots இல் உல், in common with other short monosyllables, double the final letter before the forms of inflexion: as, இல்லேன், உல்லேன், இல்ல, உல்ல, &c.* Thus the root நல், "good,"

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* The forms இல, உல, without the reduplication of the ல், must be considered as altogether anomalous. Their use has been stated in former parts of this treatise.

gives origin to நல்லன், நல்ல, &c. and thus the root வெள், "white," would form its *vineikkurrippechcham* regularly in வெள்ள: but the form வெள்ளை, which was probably adopted at first, *euphoniæ gratiâ*, before vowels only, is now commonly used both before vowels and consonants: as, வெள்ளையானை, "a white elephant;" வெள்ளை நாரை, "a white seabird," &c.*

*Of the Construction of Vineikkurrippus.*

130. (1.) When conjugated derivatives have the full force and regimen of verbs, they are termed வினைக்குறிப்புமுற்று, (*vineikkurrippumutt-ttu*) or "perfect *vineikkurrippus.*" The use of the *vineikkurrippumuttu* is illustrated in the following instances; viz. இனியவேகாடுமே, "O

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* The forms நல்ல, வெள்ளத and the like may be considered strictly as *vineikkurrippechchams*, while the roots of these words may be regarded as *adjectives*, under the rule contained in the second part of Section 53. It may be here mentioned, with regard to short monosyllables ending in ல் and ள், that the letters ன் and ண் of the *mellinam* class which are substituted regularly for the finals above-mentioned before மை, the general termination of abstract nouns, are found to occur, in some instances, as permanent substitutes for the *ideiyinams* ல் and ள். Thus ண் appears to have taken the place of ள் in வெண்கை உலை, "a white stone," &c. and thus ன் appears to be substituted permanently for ல் in நன்பகல், "a fine day," as well as in the forms நன்மை, இன்மை, உன்மை, &c.

king! thou art cruel!" தாயேயெனகின்னை, "mother! dear art thou unto me!" அரசன் வேல்லனன், "the king is a bowman." And again, in the following stanza from Tiruvalluvan Kurral,

அகரமுதலவெழுத்தெல்லாமாதி
பகவன்முதற்றேயுலகு

"As all letters (or Alphabets) commence with A, so does the universe derive its origin from the Deity."

The words முதல and முதற்ற are *vineikkurrippumuttus* in the neuter form of the plural and singular numbers respectively. (2.) Each person of a conjugated derivative may be declined as a noun: thus உரையை, the second person of உரையன், "a hard man," has in the dative case உரையைக்கு, "to thee a hard man," in the ablative உரையையில், "from thee a hard man," &c. This form of the *vineikkurrippu* is designated by the term வேஉனக்குறிப்புப்பேயர், (*vineikkurrippuppeyar*) "the noun of the *vineikkurrippu*;" it must be always rendered with the relative pronoun, expressed or understood, and it follows, in every respect, the regimen of nouns: as in நீகாடுவையுசுறீயேயுனையடுத்தாய, "thou (who art) a person of a cruel

**disposition, hast beaten me (who am) a poor miserable man," &c.***

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* The examples of the remarkable idiom noticed in the text, sufficiently illustrate the extraordinary conciseness which distinguishes the elegant dialect of the language, and which, in point of terseness, energy and spirit, renders it perhaps unrivalled. An instance from Tiruvalluvan Kurral, of the boldness and felicity with which the figure of metonymy is occasionally employed by the Tamul poets, may tend to place in a still stronger light the admirable brevity of the language.

பகற்புரநதில்லாளோராற்கில்லுற
யிகற்பவர்முனேறுபோற்றாரகத

"It is not for those who are not blessed with honourable wives, to walk bold as a lion before the scorners."

The word இல் "house," is used in the above stanza for இல்லாள், "the woman of the house," or "the wife." There is a similar use of metonymy in the following stanza of Tiruvalluvan Kurral, which the author is induced to subjoin, as well for the justness of the sentiment which it contains, as for the instances which it affords of the elliptical idiom noticed in various parts of this treatise.

அன்றோடுறுக்கியமனறுக்காலில்வாழ்க்கை
நோன்பாரிற்றேனெமயுடைத்து

"That householder who, never deviating (himself) from virtue, directs others in the path (of rectitude), hath more merit than the Ascetics."

In the above stanza the word இல்வாழ்க்கை, "domestic state," is used for இல்வாழ்வான், "a householder." Again, அன்றின், "in the road," is used to designate *κατ' ἐξοχην, the path of virtue;* and நோன்மை, "penance," by a substitution of cause for effect, serves to denote *the merit obtained by penance.*

# CHAPTER VI.

## OF NUMBERS.

131. The following list exhibits the Names and Figures of the Cardinal Numbers.

| FIGURES. | NAMES. | |
|---|---|---|
| க | ஒன்ன ..... | 1 |
| உ | இரண்டு ..... | 2 |
| ங | மூன்ன ..... | 3 |
| ச | நாலு ..... | 4 |
| ரு | ஐந்து or உந்து ..... | 5 |
| சு | ஆறு ..... | 6 |
| எ | ஏழு ..... | 7 |
| உ | எட்டு ..... | 8 |
| ஞ | ஒன்பது ..... | 9 |
| ய | பத்து ..... | 10 |
| யக | பதினொன்ற ..... | 11 |
| யஉ | பனிரண்டு ..... | 12 |
| யங | பதின்மூனற ..... | 13 |
| யச | பதினாலு ..... | 14 |
| யரு | பதினஞ்சு ..... | 15 |
| யசு | பதினாறு ..... | 16 |
| யள | பதினேழு ..... | 17 |

| FIGURES. | NAMES. | |
|---|---|---|
| ௰௨ | பதினேடு . . . . . | 18 |
| ௰௯ | பத்தொன்பது . . . . . | 19 |
| ௨௰ | இருபது* . . . . . | 20 |
| ௨௰௧ | இருபத்தொன்று . . . . | 21 |
| ௨௰௨ | இருபத்திரண்டு . . . . . | 22 |
| ௨௰௩ | இருபத்துமூன்று . . . . | 23 |
| ௨௰௪ | இருபத்துநாலு . . . . . | 24 |
| ௨௰௫ | இருபத்தைஞ்சு . . . . . | 25 |
| ௨௰௬ | இருபத்தாறு . . . . . | 26 |
| ௨௰௭ | இருபத்தேழு . . . . . | 27 |
| ௨௰௮ | இருபத்தெட்டு . . . . . | 28 |
| ௨௰௯ | இருபத்தொன்பது . . | 29 |
| ௩௰ | முப்பது . . . . . | 30 |
| ௩௰௧ | முப்பத்தொன்று . . . | 31 &c. |
| ௪௰ | நாற்பது . . . . . | 40 |
| ௫௰ | ஐம்பது . . . . . | 50 |
| ௬௰ | அறுபது . . . . . | 60 |
| ௭௰ | எழுபது . . . . . | 70 |
| ௮௰ | எண்பது . . . . . | 80 |
| ௯௰ | தொண்ணூறு . . . . . | 90 |
| ௱ | நூறு . . . . . | 100 |
| ௱௧ | நூற்றொன்று . . . . . | 101 &c. |
| ௨௱ | இருநூறு . . . . . | 200 |

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* In *Shen Tamul* the character *āyadam* (ஃ) is sometimes used as the antepenultima; as in இருபஃது, &c. to எண்பஃது, inclusive. Sometimes also, in *Shen Tamul*, these compounds change பது or பஃது into பான்; as, இருபான், &c.

| FIGURES. | NAMES. | |
|---|---|---|
| ௱ | நூறாயிரம் . . . . . | 300 |
| ௲ | தோளாயிரம் . . | 900 |
| ஆயிரம் or த | ஆயிரம் . . . . . | 1,000 |
| ஆக or தக | ஆயிரத்தொன்று . | 1,001 &c. |
| ஆம or தம | ஆயிரத்தோராயிரம் | 1,100 &c. |
| உத | இரண்டாயிரம் . . | 2,000 |
| பத | பதினாயிரம் . . . . . | 10,000 |
| உபத | இருபதினாயிரம் . . | 20,000 |
| மத | நூறாயிரம் or லட்சம் . . . . . | 1,00,000 |
| உமத | இருநூறாயிரம் or இரண்டுலட்சம் | 2,00,000 |
| உபமத | இருபதுநூறாயிரம் or இருபதுலட்சம் | 20,00,000 |
| மமத * | நூறுலட்சம் or கோடி . . . . . : | 100,00,000 or 10,000,000 |

**132. The following variations occur in the names of some of the numbers; viz.**

| | | | |
|---|---|---|---|
| ஏண்ணை | inelegantly for | ஏன்று . . . . . | 1 |
| ரண்டு | —— | இரண்டு . . . . . | 2 |
| மூணை | —— | மூன்று . . . . . | 3 |
| நான்கு | elegantly for | நாலு . . . . . | 4 |
| ஐநது | —— | ஐந்து . . . . . | 5 |

பன்னிரண்டு, with a *double* ன், for பனிரண்டு 12

பதிமூன்று, with the *elision* of ன், for பதின்மூன்று 13

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* The reader will observe that, in many instances, the letters of the alphabet are employed, as in Greek and Latin, to express numerical value.

*Of the Substantive Use of Numerals.*

**133.** (1.) The cardinal numbers, when used absolutely, are inflected in the manner of nouns substantive: as in ஐத்தி லிரண்டை டேயெடுத்துக்கொண்டேன், "I have taken two out of five," &c.* (2.) It will be seen, on referring to the list, that all the nouns of number under a thousand terminate in உ. In *Shen Tamul*, this final is—except in the instances of இரண்டு, மூன்று, பத்து and நூறு—occasionally changed into உன்; as for ஏன்று, ஏன்றன், for நான்கு, நான்கன், &c. and nouns of number, when employed in the latter form, follow the inflexions of the masculine demonstrative pronoun.

*Of the Adjective Use of Numerals.*

**134.** The cardinal numbers, when used adjectively, may either precede or follow the substantive.

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* ஏன்றாய், the ablative in இல் from ஏன்று, is employed in *Kodun Tamul* as a disjunctive conjunction, and in that capacity is always placed *before* the terms which it connects: as ஏன்றாலேதான்றாலது, "*either* this *or* that." In *Shen Tamul* the same office is performed by ஏன்றே, (the uninflected form coupled with the emphatic particle ஏ) which, when thus employed, is placed *after* the terms which it connects and generally in construction with a neuter verbal from the future: as in இதைதச்சேய்வதேதான்றேமற்றதச்சேய்வதேதான்றே, "*either* to do this *or* to do that (is unavoidable)."

(1.) When a numeral, used adjectively, follows its substantive no change takes place; as in எரு துப்ன்ஸ, "three oxen," &c. (2.) When the numeral ஏன்ஸ, used adjectively, precedes its substantive, it is changed either into ஏரு, (which is its radical form) as in ஏருகுதிரை, "a horse," &c. or into ஏர், as in ஏரடி, "one foot," &c. The latter form is used generally before vowels, but it is found to occur also before words beginning with consonants; as in ஏர்குதிரை, "a horse," &c. (3.) இரண்டு, when used adjectively before a noun beginning with a consonant, is changed elegantly into its radical form இரு; as in இருதலை, "two heads," &c. Before a noun beginning with a vowel it either remains unchanged, as in இரண்டாயிரம், "two thousand," &c. or it is changed elegantly into ஈர்; as in ஈரைஞ்சம், "the two defects," &c.* (4.) மூன்ஸ, when used before a noun beginning with a consonant, drops the ன்ஸ, shortens the ஊ and doubles the following consonant, to whatever class it may

ஏன்ஸ.

இரண்டு.

மூன்ஸ.

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* In *Kodun Tamul*, இரண்டு and the remaining units to எட்டு, inclusive, are sometimes used adjectively before nouns without suffering any change. In this, as in some of the following parts of the Section, the rule is exemplified by a compound number, in which the latter term of the compound may be considered to bear to the former the relation of a substantive to its adjective.

belong; as in மூக்காலம், "the three times" or "tenses;" மூவீடு, "three houses;" மூநூறு, "three hundred," &c. When used before a vowel, it simply drops the ன்று; as in மூவாயிரம், "three thousand," &c. (5.) நான்கு drops its final உ, as well before consonants as vowels: as in நான்குகுதிரை, "four horses," நாலடி, "four feet," &c. (6.) ஐந்து, ஐஞ்சு, ஐநூறு. Before words beginning with ந the form ஐஞ்சு generally occurs, dropping the சு and converting the following ந into ஞ்; as in ஐஞ்நூறு, "five hundred," &c. Before vowels the ஐ of ஐஞ்சு, ஐநூறு is employed; as in ஐயாயிரம், "five thousand," &c. In all other cases the letter ம் is coupled with ஐ: as in ஐம்பது, "fifty," ஐங்கலம், "five *kalams*,"* &c. (7.) ஆறு and ஏழு shorten their initials before consonants: as in அறுபது, "sixty;" எழுபது, "seventy," &c. (8.) எண்பது converts ண்டு into ண் both before vowels and consonants: as, எண்பது, "eighty;" எண்ணாயிரம், (with the ண் doubled according to Section 16,) "eight thousand," &c. (9.) ஒன்பது. In *Kodun Tamul* this numeral when repeated, assumes in the first term of the compound,

நான்கு.

ஐந்து, &c.

ஆறு and ஏழு.

எண்டு.

ஒன்பது.

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* This measure differs in different parts of India; the modern *kalam* contains about forty-eight measures.

the form of the dative case; as in ஏன்பதுக் கோன்பது, "nine times nine:" when followed by any other unit, it doubles its penultima; as in ஏன்பத்திரண்டு, "nine times two," ஏன்பத்துமூன்று, "nine times three," &c.: and, when followed by other words, it generally assumes the *shāriyei* இன்; as, ஏன்பதினாயிரம், "nine thousand," ஏன்பதின்கலம், "nine kalams," &c. In *Shen Tamul* the numeral ஏன்பது assumes the *shāriyei* இற்று before units, as ஏன்பதிற் கோறன்று, "nine times one," &c.: and before other words it has for its *shāriyei* இன் or இற்று, indifferently; as ஏன்பதினாயிரம் or ஏன்பதிற்றாயிரம், "nine thousand." (10.) பத்து. பத்து. For the *ordinary* changes of பத்து when coupled with other numerals, the reader is referred to the table of numbers. It must be observed, however, that in *Shen Tamul* பதிற்றிரண்டு (with the *shāriyei* இற்று) is sometimes used for பன்னிரண்டு, "twelve;" that before ஏன்பது and when repeated, the *shāriyei* இற்று is invariably used: as in பதிற் கோன்பது, "nineteen," பதிற்றுப்பத்து, "ten times ten," and that before ஆயிரம் the *shāriyei* இன் is employed; as in பதினாயிரம், "ten thousand." In all other instances the *shāriyeis* இன் and இற்று are employed indifferently, as பதிகோனென்று or பதிற்கோன்று, "thirteen," &c. (11.) The termination அன் noticed in the second part of the preceding Sec- Numerals in அன்.

tion is sometimes used adjectively: as, ஆயிரம் கோடி, "sixty millions, &c.*

*Of Distributives.*

135. In a distributive sense some of the numerals are in part repeated according to the following rule. The first member of the distributive compound must contain, as the case may be, either the initial vowel of the numeral, or the initial consonant with its accompanying vowel; the vowel must be shortened if long, and connected with the subsequent member of the compound according to the rules of orthography, except that ப must be inserted after the ஐ of ஐந்து. Thus from ஒன்று is formed ஒவ்வொன்று, "one by one;" from இரண்டு is formed இவ்விரண்டு, "two and two;" from மூன்று is formed மும்மூன்று, "three and three," and so on (with the exception of ஒன்பது) to பத்து inclusive, from which is formed பப்பத்து, "by tens."

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* From some of the instances adduced in this Section, it will be seen that the Tamul mode of multiplication is exactly the reverse of the English. It may be proper to add that, in order to avoid ambiguity, the உ of பத்து is, in multiplication, generally changed into ஐ; as in ஐபத்திரண்டு, "ten times two," &c.

*Of Numeral Derivatives.*

**136.** (1.) From the numeral ஏன்று, a masculine derivative is formed by adding பன் or தன், and a feminine derivative by adding தி, to the radical or adjective form: as ஒருபன் or ஒருத்தன், "a certain man," ஒருத்தி, "a certain woman."* (2.) From other numerals derivatives are formed by adding the common plural termination பர் to their contracted forms; as இரு பர், "two persons," மூபர், "three persons," நாற்பர், "four persons," ஐபர், "five persons," beyond which, in *Kodun Tamul*, the derivatives do not extend. (3.) Derivatives may be formed in like manner from the distributive compounds: as, ஒவ்வொருபர், "one by one," &c.

*Of Ordinals.*

**137.** (1.) The ordinal form of the first cardinal number in its simple state is, when used adjectively, மூதல் or (with ஆம் the future participle of ஆகுறது) மூதலாம், "the first."† (2.) When

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* The numeral ஏன்று gives origin also to a plural derivative, ஒருபர் signifying "*any person*" or "*persons*," and, with the determinative particle உம், "*all*."

† மூதல் denotes "origin—commencement." Hence is derived மூதலாய், an adverb of emphasis: as in நான்மூதலாக

in a compound state, the numeral ஏன்ற, except that it converts ஏன் into ஓ, follows the general rule for the formation of ordinal adjectives, which merely requires that ஆம், the future participle of ஆகிறது, "to become," be added to the substantive forms of the cardinals. Thus, from இரண்டு is formed இரண்டாம், "the second;" from பதினென்ற is formed பதினேராம், "the eleventh," &c. (3.) The numerals with the termination ஆன் are sometimes found to occur as ordinal adjectives: as in ஆறனுருபு for ஆறாம் உருபு, "the sixth case," &c. (4.) The substitution of ஆவது, the neuter verbal, for ஆம், the future participle, forms ordinal adverbs: as, முதலாவது, "firstly;"* இரண்டாவது, "secondly," &c.

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யானேயன், "*even I* (literally, *beginning with myself*, I) do not know." Hence also is derived முதலான, which is employed as an adjective of similitude: as in பசி முதலான வைதிகள், "hunger *and the like* calamities (literally, calamities *beginning with* hunger)." From the same source is derived the phrase முதற்காண்டு, which is used to denote *time to come*: as in இன்ற முதற்காண்டிதை சேயேன், "from this day forward (literally, *taking this day as the commencement*) I will not do it."

* This compound term முதலாவது signifies also, "*the first thing*," in common with முதலான, a compound in the *past* form. (See preceding Note.)

## *Of Fractionals.*

**138. Of the several minute subdivisions of unity the following are subjoined as of most ordinary occurrence; viz.**

| | | | |
|---|---|---|---|
| மிநுதிரேணு ..... ... | $\frac{1}{320}$ | | |
| காணி..... | $\frac{1}{80}$ | — | $\frac{4}{320}$ |
| மா ..... | $\frac{1}{20}$ | — | $\frac{16}{320}$ |
| மாகாணி or வீசம் ... | $\frac{1}{16}$ | — | $\frac{20}{320}$ |
| அரைக்கால் ..... | $\frac{1}{8}$ | — | $\frac{40}{320}$ |
| கால்.. ..... | $\frac{1}{4}$ | — | $\frac{80}{320}$ |
| அரை..... | $\frac{1}{2}$ | — | $\frac{160}{320}$ |
| முக்கால்..... | $\frac{3}{4}$ | — | $\frac{240}{320}$ |

**When fractionals are joined to integers or to each other, if the fractional begins with a vowel, the rules of orthography are to be observed; and if with a consonant, the letter ர must be inserted. Thus from ஒன்று and அரை is formed ஒன்றரை, $1\frac{1}{2}$; from ஒன்று and கால் is formed ஒன்றேகால், $1\frac{1}{4}$; from கால் and மாகாணி is formed காலேமாகாணி, $\frac{1}{4} + \frac{1}{16}$ or $\frac{5}{16}$, &c.**

# CHAPTER VII.

## OF PARTICLES.

139. Particles are designated in Tamul by the term இடைச்சொல், (*ideichchol*) "intermediate words." Of particles, properly so called, the Tamul language possesses a comparatively small number. Some few have been noticed in former parts of this treatise;* and there are, in *Shen Tamul,* several particles termed, from their redundant character, அசைச்சொல், (*aseichchol*) "expletive words," which need not be here enumerated. It has been shewn, however, that other parts of speech—particularly the infinitives of verbs—perform occasionally the office of particles:† instances of particular nouns similarly employed will be considered in the present Chapter. It remains only to be mentioned that, as the words formed ac-

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* See particularly in Pages 15, 74 and 79.

† See particularly in Pages 83 to 89, and in Pages 93 to 100. See also Notes in Pages 101, 103 and 138.

cording to the rules contained in Sections 53 and 54, may be used as well *adverbially* as *adjectively*, the term உரிச்சொல், (*urichchol*) "words to be united," may be employed with equal propriety, to designate them in either capacity.

*Of the Particle* உம்.

140. (1.) When employed as a *copulative conjunction*, the particle உம் must either be added to *each of the terms enumerated*: as, இவனுமவனும் வந்தார்கள், "*both* this (person) *and* that (person) are come;" or, without being added to *any of the enumerated terms*, it must form part of a collective word used after such terms: as, இவனவனிருவரும்வந்தார்கள், "this (person) and that (person) are *both* come." (2.) When employed as a *disjunctive conjunction*, உம் may either be repeated with a particle of negation after *each term*: as நன்மையுமில்லைதீதுமில்லை, "it is *neither* good *nor* bad;" or, when several terms are enumerated, it may be added merely to the *last* of such terms: as, வெயிலுங்குளிர்காற்றுமழையுபசிதாகமுமஞ்சாதிருந்தான், "he feared not heat, cold, wind, rain, hunger *or* thirst."* (3.) When it is intended to

* There are, according to the Grammars of the elegant dialect, eight methods of enumeration, applicable alike to copulative and disjunctive propositions; viz. either *withont* the aid of particles, or *with one of the*

mark the *nature* rather than the *number* of the terms enumerated, உம் must be added to the numeral: as, இதுகளிரண்டுமேரது, "these are *both* oxen." (4.) Again, உம் serves to desig-

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*seven following particles,* ஏ, என்ஆ, எனை, என்ஆல், எனா, ஆடு and உம். When terms are enumerated either without the aid of particles or with one of the three particles ஏ, என்ஆ, எனை, a *collective word* must always be subjoined: as, அவன்வன்ரு வரும்வநதார், "that (person) and this (person) are *both* come;" நாடேனநீயேயவேன or நாடேனன்ஆநீயேன்ஆவவேனன்ஆ or நாடேனைநீயேயவவேனைமூவரும்போவேம், "I, thou and he, (we) *three persons* will go. When any one of the four particles என்ஆல், எனா, ஆடு, உம் may be employed, a *collective word* may be optionally subjoined or omitted: as, *without* a collective term, சாத்தனென்ஆல்கோத்தனென்ஆல்சான்னவர்வநதிலர், "the persons named Sāttan and Kottan are not come;" நாடேனனநீயேயன or நாடேலுநீயேயாடு or நாஎல்நீயுநிஅம்படம், "I and thou will stand;" and, *with* a collective term சாத்தனென்ஆல்கோத்தனென்ஆரு வரும்வநதிலர், "Sāttan and Kottan are, *both, not come,*" or "*are not either of them, come;*" நாடேனனநீயேயனவேரு வருநிஅம்படம், "I and thou will *both* stand," &c. Lastly, the three particles என்ஆல், எனா and ஆடு may be added to the *last* only of any enumerated terms and be *understood* after the rest: as, வேஉனபுஅகயேயன்ஆராண்டஒல்சுகேடஒல்உலை, "there is not any evil greater than either contention or hatred;" நாநீயவேனனமூவரும், "I, thou and he, (we) *three persons;*" ஏயாருலிடச்சுகாலஞ்சீஉனகுணநதொழிலாயஆல்ம், "property, place, time, a bodily member, quality and profession, (these) *six things.*"

nate the *completeness* or *totality* of any specified number of terms: as, எனக்கிரண்டுகண்ணும் நோகுது or எனக்குக்கண்ணிரண்டுநோகுது, "I have a pain in *both eyes*;" இந்தமூக்குதிரையுமேனது or இந்தக்குதிரைமூன்றுமேனது, "these horses are *all three* mine." (5.) The particle உம் may represent, according to the context, the English conjunctive words "*also*" and "*even*," respectively: as, இதுவுமேனது, "this *also* is mine;" ஒன்றுஞ்சேய்யேன், "I will not do *even one thing*," or "any thing;" தண்ணிருங்கொடாதான், "he will not give *even* water," &c. (6.) Lastly, the particle உம், when used after words or particles of interrogation, denotes *universality*. Thus from ஆர், "who," is derived ஆரும், "*all*;"* from எப்போது, "when," is derived எப்போதும், "*always*," &c. Thus, also, in the following stanza from Tiruvalluvan Kurral;

எந்நன்றிகொன்றார்க்குய்யவுண்டாமுய்
யவைபுலைச்
செய்நன்றிகொன்றமகற்கு

"Life may yet remain to *all* those who have slain

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* It should be mentioned that ஆரும், like the French *personne*, is used only with a negative form of verb: as in ஆரும்வரவில்லை, "*no person* came."

*all* (other) virtues; but from him who has slain (i. e. obliterated the remembrance of) benefits conferred, life is departed!"

The interrogative particle ன and the conjunctive particle உம் communicate to *both* of the intermediate terms, நன்மை and தகாதன்மைக்கு, a universality of meaning.

### *Of the Particle* ஆ.

**141.** The letter ஆ performs the office of a *pure interrogative adjunct*; as in நீயா, "is it thou?" உனக்குத்தோயுமா, "dost thou understand?" &c.

### *Of the Particle* ஓ.

**142.** (1.) The particle ஓ properly denotes *dubitative interrogation*, and when employed in interrogative sentences, it must always be affixed to the word expressing the matter to which the question applies. Thus, நீயெனக்குப்பணநதநதாயோ signifies, "didst thou *give* me the money," or "the fanams?"* நீயெனக்குப்பத்துப்பணமோதநதாய் signifies, "didst thou give me *ten* fanams?" நீயெனக்கோபத்துப்பணநதநதாய் signifies, "didst thou give *me* ten

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* பணம் *(panam,)* the general term for money, is used also for that particular denomination of coin which constitutes the forty-fifth part of a Star Pagoda and the twelfth of an Arcot Rupee.

fanams?" and நீயோவேனக்குப்பத்துப் பணந்தந்தாய், "didst *thou* give me ten fanams?" (2.) In treating of the various uses of the connective *vineiyechcham* என்ற, it was stated that என்ற, in conjunction with the interrogative particle ஏ, had the force of the English word "*whether*."* It may be here added, that before words expressive of *ignorance* or *doubt*, the particle ஏ is used by itself with the same signification: as, பெருவோவேனக்குத்தெரியாது, "I know not *whether* he will come;" உவேசாந்தேகம், "it is doubtful *whether* it is he," &c. (3.) The conjunctive forms of என்கிறது, annexed to the particle ஏ, represent the English particle "*but*:" as, உவேன்வேன்னில்லைச்சோன்னான், "*but* he said this," (literally, "*if you ask respecting him*" or "*respecting what he has said*, he said this)." (4.) If to the conjunctive form of a verb be added the particle ஏ, either by itself or coupled with one of the negative words உன்ற, உல், உல்ல, it denotes the necessity of some *specified means* to the attainment of the *end proposed*: as, உவன்வந்தாலோ or வந்தாலன்றோ or வந்தாலல்லோ or வந்தாலல்ல

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* See Part 1 of Section 103.

வொசேயமாகும், "if he come, and *not otherwise*, victory will be obtained," &c.* (5.) The particle ஏ, as has been already partially stated in Section 96, often denotes *emphatic negation*: as, நாவேவைஅதுச்சொன்னேன், "did *I* say this," i. e. "assuredly *I* did not say this," &c. (6.) In hyperbolical descriptions, the particle ஏ sometimes performs the office of a copulative conjunction: as, in describing a festival, அங்கே கூடினமற்றஎல்லாவருதருதிரள்களோடு பாஅன களோடேகாவலிலேவீறுந்த காணிக்கைக களோடுவைத்தமலர்க்களோடு சேய்தசிறப்புக ளோடாவேதல்லாமே வராலுஞ்சொல்லத்தகுந்தன்மையல்ல, "the multitudes that were there assembled, *and* the horses *and* the elephants that were brought together, *and* the various offerings in the temple, *and* the beautiful display of flowers, *and* the gorgeous decorations—all this bids defiance to the ablest powers of description!" (7.) The addition

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* The compound words அன்றே, அல்லோ and அல்லவோ, signifying "is it not so?" must, like the simple particle ஏ, be added to the word denoting the particular matter to which the question applies: as, இவனன்றேவவந்தச்சொன்னன், "*he* said this, is it not so?" or "was it not *he* who said this?" இவனந்தச்சொன்னனல்லோ, "he *said* this, is it not so?" or "was it not he who *said* this?" &c.

of the particle ஓ to any interrogative word, or, in other words, a *double interrogative*, is expressive of *ignorance*: as, ஆரோ, "*I know not* who he is;" அவனைஎங்கேயோ, "*I know not* where he is;" ஆரோவொருவன்வருகிறான், "some person *whom I know not* is come;" in each of which examples there is an ellipsis of the negative verb. (8.) A reduplicate ஓ serves as an interjection of *joy*: as, ஓஓநல்லசமாசாரம், "*oh!* delightful intelligence;" of *admiration*; as, ஓஓவாச்சரியம், "*oh!* wonderful;" or of *contempt*; as, ஓஓவெதுமாத்திரமோ, "*oh!* is that all!"

*Of* அய்யோ *and other Interjections.*

143. The words அய்யோ, ஐயோ, ஐயையோ and அநதோ are employed as interjections to denote *grief* or *compassion*: as, அய்யோஎதேதப்படியாயிற்று, "*alas!* how happened this," &c. An elongated ஆ is also used as an interjection of compassion: as, ஆஅதேசம்பவன், "*alas!* he is dead."

*Of the Particle* ஏ.

144. (1.) The particle ஏ denotes emphasis, and it must always be added, in the same manner as the particle ஓ, to the word denoting the matter on which stress is to be laid: as, நீயேனக்கி ஹதச்சொன்னாயே, "thou *didst indeed tell* me this;" நீயேனக்கிஹதயேசொன்னாய், "thou

didst tell me *this very thing;*" நீயெனக்கேயீ ததுச்சொன்னாய், "thou didst tell *me* this;" நீயேயெனக்கிதுதச்சொன்னாய், "*thou thyself* didst tell me this." (2.) Hence this particle serves to designate one out of many: as, where a person intends to select any particular article, இதேயெனக்குவேண்டும், "*this* is the one I want," &c. (3.) The particle ஏ is used, elegantly, in exclamations of grief: as, அய்யோகடவுளேனையன்மகனாதேஏஅநியாயமாய்ப்போனானே, "alas! I am *indeed* undone! alas! my son is *indeed* dead!" (4.) Sometimes, as in the ablative signs mentioned in Section 38, and as in several instances to be noticed in the following Sections, the letter ஏ will be found to occur as a mere expletive.*

*Of the Particle* என்.

145. (1.) The particle என் represents the English interrogative "*why.*" When placed *before* a verb, the latter is susceptible of the several changes of person, number, gender and tense: as, என்வருகிறாய், "*why* comest thou?" என்வந்தாள், "*why* is she come?" என்வருவீர்கள்,

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* From the examples adduced in Sections 142 and 144, the reader will observe that the rule contained in Section 18 is not applicable to the particles ஆ and ஏ, which are not constituent parts, but only occasional adjuncts of words.

"*why* will ye come?" &c. When placed *after* a verb, the singular masculine form of the third person future is used for each person, number, gender and tense: as, நான், நீ ய, அவன், அவர்கள், அது பெரு பாதனை, &c. (2.) Hence the term அதேதனன்றல் or அதேதனன்னல், in which என் is compounded with the demonstrative pronoun and the conjunctive forms of என்கிறது, represents the English conjunction "*for:*" as, அப்படிஒதேசய்யாதேய தேதனன்றனன்னமக்குவாராது, "do not thus, *for* (literally, *if you ask, why is that*) it will not come to good." In like manner the term அதேதேதன்றல் or அதேதேதன்னல் has the force of the Latin word "*videlicet:*" as, நான்சான்னதிலேயதேதேதன்னற்பாவைத்தற்தினமைரும், "from that which I have mentioned, *viz.* (literally, *if you ask, what is that*) from sin, evil will ensue."*

*Of* றன் *and* டன்.

146. (1.) The words றன் and டன் are properly nouns substantive, of which the former denotes "*antecedence*" and the latter "*sequence,*" as well in *place* as in *time.* It is, therefore, by a *vett-ttumeittoghei,* or "an ellipsis of the signs of inflexion,"

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* The word எது, with a long எ, is an interrogative particle, used generally in a manner analogous to the French "*quoi!*"

that these and similar words perform, in an uninflected state, the office of postpositions.* (2.) முன் and பின் govern nouns either in the *aorist* or the *dative* case: as, வீடின்முன் or பின், "*before*" or "*behind* the house;" அவனுக்குமுன் or பின்வந்தேன், "I arrived *before*" or "*after* him," &c. (3.) When used with verbs, முன் must be added either to the *future participle* of an *affirmative* verb: as, நான்வருமுன்போனான், "he was gone *before* I arrived;" or, to the contracted *negative* participle; as, நான்வராமுன் போனான்;† and பின் must be added to the *past participle* of an *affirmative* verb: as, நான்வந்தபின்போவான், "he will go *after* I shall have arrived," &c. (4.) Both முன் and பின் may be used with neuter pronominal verbals, or, as they are termed in the Fifth Chapter, neuter verbal *paghupadams*, from the past and future tenses, governing them either in the aorist or the dative case: as, நீபோனதின்

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* In the use of these and other words to be noticed in the following Sections, the Hindustani scholar will trace a marked coincidence with the compound postpositions of that language.

† This use of the negative verb will suggest the rule in the French language which enjoins that, after certain particles, the sign of negation "*ne*" be used before the tenses of the subjunctive mood: as, *à moins qu'il ne vienne*, "*unless* he comes;" *de peur qu'ils ne le fassent*, "*lest* they do it," &c.

றென் or டீன்; நீய்வெருவெதற்குறென் or டீன், &c. The word றென் may be used also with the dative of the neuter verbal *paghupadam* from a *negative* verb: as, நீய்வாராததற்கு றென், &c.*

*Of* மேல் *and* கீழ்.

147. (1.) மேல் and கீழ் are properly nouns substantive, denoting severally "*height*" and "*depth*." These words seldom occur in any other than an uninflected state, coupled occasionally with the letter ன். (2.) When employed in their original signification, மேல் and கீழ் require, as postpositions, either an aorist or dative case: as, நிலத்தின் or நிலத்துக்குமேல், கீழ், "*above*" or "*below* the earth," &c. (3.) Hence these words serve to denote comparison: as, ஒன்றத்தின்மேலனன்னமையில் உலை, "there is not any good *above*" or "*greater than* virtue;" பாவத்தின்கீழதின்னமையில் உலை, "there is not any evil *below*" or "*worse than* sin," &c. In this sense மேல் may

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* The letter ன் is often added to these words; and several derivative forms, in adverbial and other capacities, occur in the dictionaries. It may be here mentioned, however, that முந்தி, the form of the *vineiyechcham*, and முந்த, the form of the infinitive, from முந்துகின்றது, "to precede," are often used either *adverbially*: as, முந்தி or முந்தவேனத்சேய், "*first of all* do this;" or as *postpositions* governing terms in the dative case: as, அவற்குமுந்தி or முந்தபொநதேன், "I arrived *before* him."

be used, also, either with the aorist or dative case of a neuter verbal *paghupadam*: as, நான்சோன் னதின் or சோன்னதுக்குமேம்சேய்தான்,* "he has done *more than I told* him," &c.; opposed to which is குறைய, the infinitive from குறை கிறது,† which governs a dative case: as, வே லைசேய்ததுக்குக்குறையபொர்கிறன், "he has received less *than* (the value of) *his work done*," &c. (4.) By an easy transition from their original meaning, மேல் and கீழ் represent severally the English words "*upon*" and "*under*." In this sense, மேல் requires the aorist case: as, வீடின்மேலேறினன், "he is gone *upon* the housetop;" and கீழ் either the aorist or dative: as, அதின் or அதுக்குக்கீழ்தாவை, "place this *under* that," &c. (5.) By a figurative extension of the last mentioned signification, மேல் answers to the English word "*after*:" as, அதின் மேலேதச்சேய், "do this *after* (literally, *upon*) that," &c.‡

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* In this and similar instances of a double government, the use of the *aorist* case is, in point of elegance and correctness, generally to be preferred.

† See Page 88.

‡ The reiterative compound மேன்மேல் or மேன்மேலும், signifies "more and more."

### *Of* உள்ள.

148. (1.) உள்ள is a noun substantive, denoting "the *inside*." When employed as a particle, it occurs in its uninflected form, coupled generally with the letter அ. (2.) As a postposition, it requires either the aorist or the dative case: as, வீட்டினுள்ளே, "*within* the house;" அவர்களுக்குள்ளே, "*in*" or "*among* them," &c (3.) It is also used adverbially: உள்ளே போன்றும் மில்லை, "*within* there is not any thing," &c.*

### *Of* உடன்.

149. (1.) உடன், which is properly a noun substantive importing "*junction*," is employed as a particle in its uninflected state, coupled with the letter அ. (2.) When used with nouns and pronouns, which it governs in the aorist case, it represents the English preposition "*with:*" as, நகரத்துடனே பேசாதே, "speak not *with*

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* உள்ள forms with படுகின்றது or ஆகின்றது a compound verb signifying *literally*, "to enter:" as, நகரம்னை படிப்படர்ன் or நகரம்னை படியினுள்ளாகினன், "he *entered* the fort;" and *metaphorically*, "to be privy to a thing:" as, எனக்குப்படர்ன் or எனக்குள்ளாகினன், "he *became* my *confidant*." Hence the transitive form signifies "to confide:" as, என்னுனபடுத்தினன் or என்னுனபடுள்ளாக்கினன், "he *confided* in me."

anger" or "angrily," &c. (3.) It is used as a particle to denote *celerity*, either absolutely: as, உடனேவா, "come *quickly*;" or, as an adjunct to a participle: as, நானிதைச்சொன்னவுடனேபோனேன், "*as soon as* I had said this, (literally *with saying this*) I departed," &c.*

*Of* வரை *and* மட்டு.

150. (1.) The words வரை and மட்டு are nouns substantive denoting a "*limit*" or "*measure*." When employed as postpositions, the particle உம் is added to the dative case of the former, and to the latter in its uninflected state. (2.) Both வரைக்கும் and மட்டும் may be joined to the uninflected forms of nouns: as, இந்நாள்வரை க்கும் or மட்டும், "*until* this day," &c.; but the latter is used, more elegantly, with a dative case: as, அந்தவீட்டுக்குமட்டும், "*as far as* that house," &c. The interrogative and indicative letters prefixed to மட்டு in its signification of "*measure*," form the compound words இம்மட்டு,

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* உடன் forms with படுகிறது a compound verb, signifying "to consent—concur," and requiring a dative case: as, பாவத்துக்குடன்படான், "he *consented* unto sin:" எனக்குடன்படான், "he *concurred* with me." Again, உடன் forms with ஒருசு, "the whole," a compound term, signifying "*jointly*" or "*together*:" as, ஒருசுகூடனேழுந்தார்கள், "they arose *together*."

"thus much;" அம்மட்டு, "so much;" எம்மட்டு, "how much?"

*Of* மாத்திரம், அளவு and தூண.

**151.** (1.) மாத்திரம், அளவு and தூண are nouns substantive denoting "*quantity;*" of which the first is applicable to every species of computation; the second to every mode except that of *simple numeration*, and the third to *simple numeration* only. (2.) மாத்திரம், when used by itself, represents the English adverb "*only:*" as, நான்மாத்திரம் திரும். வநதேன், "I *only* am come." With the ablative sign இல் it is added to participles as a particle denoting *celerity:* as, நீயிதைச்சேய்யுமாத்திரத்தில், "*as soon as* thou doest this," &c. மாத்திரம். Lastly, the interrogative and indicative letters prefixed to மாத்திரம் form adjuncts of *quantity:* as, இப்பணமேம்மாத்திரம், "*how much* money is here?" இப்பொன்னேம்மாத்திரம், "*what* is the *weight* of this gold?" இநதத்தானியமேம்மாத்திரம், "*how much* grain is here?" நீளமேம்மாத்திரம், "*how long?*" அகலமேம்மாத்திரம், "*how broad?*" உயரமிம்மாத்திரம், "*thus high;*" ஆழமம்மாத்திரம், "*so deep.*" (3.) அளவு, coupled with உம், may be joined to the future participle or to any of the neuter verbal *paghupadams*, with the force of the English particle "*until:*" as, நீயிதைச்சேய்யுமளவும் or சேய்கிறதளவும், "*until* thou அளவு.

doest this," &c. If, in the above forms of construction, the infinitive ஆக be substituted for உம், the compound term எனவாக will represent the English expression "*according to*:" as, நீயேசெய்தஎனவாகப்பலன்பெறும், "thou shalt be rewarded *according to* (literally, *according to the measure of*) thy deeds." The term எனவாக may be joined, also, to the dative case of nouns: as, என்னைச்சுகஎனவாகத்தந்தான், "he has given *according to* (literally, *according to the measure of*) my desire." Lastly, the interrogative and indicative letters prefixed to எனவ form adjuncts of *quantity*: as, இப்பொன்னெனவ்வெனவ, "*what* is the *weight* of this gold?" &c.

தஉண. (4.) தஉண, coupled with உம், may be joined to the future participle (whose termination it changes into அம்) with the force of the English particle "*until*:" as, நீயிதைத்செய்யதஉணையும், "*until* thou doest this," &c. The interrogative and indicative letters prefixed to தஉண form adjuncts of *number*: as, எத்தஉணபணம், "*how many* fanams?" அத்தஉணபெருஉம், "*so many* years," &c.

அதிகம். (5.) The word அதிகம் denoting "*increase*," repeated after மாத்திரம், எனவ or தஉண, serves to denote reiterative comparison. In all such reiterative sentences, the first member must commence with the interrogative letter எ, prefixed to one of the nouns of quantity, and terminate with ஒ; while one of the indicative

letters இ or உ, prefixed to a noun of quantity, will mark the commencement of the second member. Thus, எம்மாத்திரமதிகநதநதா யோவம்மாத்திரமதிகமுன்சேல்வம் வளரும் or எவ்வளவதிகநதநதாயோ வவ்வளவதிகமுன்சேல்வம்வளரும் or எத்தனையதிகநதநதாயோவத்தன யதிகமுன்சேல்வம்வளரும் may each be rendered "*the more* thou hast given, *the more* shalt thou receive," &c.

*Of* போது or போதுது.

**152.** (1.) The word போது or போதுது, which is a noun substantive, signifying "*time*," may be used with the present and future participles, to denote *time*: as, உவன்வருகிற or வரும்போதுநீயும் வா, "*when* he comes, come thou also;" and with the past participle, to denote *causality*: as, நீயேன் வாய்ந்ததுமீறினபோதுதடிப்படுவாய், "thou shalt be beaten, *because* thou hast disobeyed my orders."* (2.) The interrogative and indica-

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* உளவேல் and இடத்தில் (the ablatives in இல் from உள, "measure"—"quantity," and இடம், "place,") may be employed in the manner noticed in the text; and it has been already mentioned, in the 3rd Part of Section 93, that the words உள் and உழி signifying "place," may be joined, with a like signification, to the past *vineiyechcham* in உ. It may be here mentioned, also, that the word உம், noticed in Section 93, frequently completes a sentence; in

tive letters prefixed to போது form the compound words எப்போது, "when?" இப்போது, "now;" அப்போது, "then;" or, contracted, எப்போ, இப்போ, அப்போ.

*Of* படி.

153. (1.) The word படி, which is a noun substantive denoting "*manner,*" may be joined in its uninflected form, coupled sometimes with the letter ஏ, to any of the participles: as, நீ பண்ணுகிறபடி or படியேயாகவே நான் செய்வேன், "I will do *in the manner that* thou doest" or "*as* thou doest," &c. (2.) When joined to the participles in the form of the dative case, படி imports an *end*: as, உன்னை பார்க்கும்படிக்கு வந்தேன், "I am come *in order that I may see* thee" or "*to see* thee," &c. (3.) When joined to the participles in the form of the ablative in ஆல், படி denotes *causality*: as, நீ யதை செய்ததபடியினாலே நான் சந்தோஷமுற்றேன், "I am rejoiced *because* thou hast done this," &c.* (4.) The interrogative and indicative letters prefixed to படி form the compound words எப்படி, "how?" இப்படி, "thus;" அப்படி, "so."

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which case it must be considered as a *vineikkurrippu*, in the 3rd person neuter singular, from அன், "so."

* Hence with ஆன, the past participle from ஆகு, is formed the compound term ஆன படியினால், which is often used absolutely in the sense of the English particles, "*wherefore*"—"*therefore.*"

## *Of* புறம் and பரம்.

154. (1.) From the words புறம் and பரம், which are nouns substantive denoting "a *side*" or "*part*," are formed, by means of the interrogative and indicative letters, the compound terms எப்புறம், எப்பரம், "whither?" இப்புறம், இப்பரம், "hither;" அப்புறம், அப்பரம், "thither." (2.) When employed as postpositions, these compound terms require a dative case: as, ஆற்றுக்கிப்புறம் or இப்பரம், "*on this side of* the river;" ஆற்றுக்கப்புறம் or அப்பரம், "*on that side of*" or "*beyond* the river," &c. (3.) The word புறம் serves also to denote, κατ' εξοχην, "the *outside*," as the correlative of உள், "the *inside*." In this sense it is employed, in the local ablative form, either adverbially: as, புறத்திலாதச் சொல்லாதே, "mention it not *abroad*;" or as a postposition requiring a dative case: as, வீடு டுக்குப்புறத்திலேபோனான், "he is gone *out of* the house."

# APPENDIX.

## INFLEXIONS OF NOUNS, PRONOUNS AND VERBS.

### NOUNS.

#### (I.) KODUN TAMUL.

##### 1.

*Without the Shāriyei* இன். Sect. 38.

மண, a spot.

SINGULAR.

| | | |
|---|---|---|
| **Nominative** | மண ..... | **a spot** |
| **Genitive** | மணவுடைய, உட .. | **of a spot** |
| **Dative** | மணவுக்கு* ..... | **to a spot** |
| **Accusative** | மணவை ..... | **a spot** |
| **Vocative** | மணவே ..... | **O spot** |
| **Local Abl.** | மணவில், இடத்தில் | **in a spot** |
| **Causal Abl.** | மணவால் ..... | **by a spot** |
| **Social Abl.** | மணவோடு ..... | **with a spot** |

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* Certain nouns of time have ஐக் *shāriyei* in the dative case; as in இன்றைணக்கு dat. of இணண, "to-day," &c.

PLURAL. Sect. 44.

| | | |
|---|---|---|
| **Nom.** | மறுகள் | spots |
| **Gen.** | மறுகளுடைய, உட | of spots |
| **Dat.** | மறுகளுக்கு | to spots |
| **Acc.** | மறுகளை | spots |
| **Voc.** | மறுகளே | O spots |
| **L. Abl.** | மறுகளில், இடத்தில் | in spots |
| **C. Abl.** | மறுகளால் | by spots |
| **S. Abl.** | மறுகளோடு | with spots |

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## 2.

*With the Shāriyei* இன். **Sect. 41.**

கண், the eye.

SINGULAR.

| | |
|---|---|
| **Nom.** | கண் |
| **Gen.** | கண்ணினுடைய, உட |
| **Dat.** | கண்ணிற்கு* |
| **Acc.** | கண்ணை* |
| **Voc.** | கண்ணே |
| **L. Abl.** | கண்ணின், இடத்தில் |
| **C. Abl.** | கண்ணினால் |
| **S. Abl.** | கண்ணோடு |

PLURAL.

| | |
|---|---|
| **Nom.** | கண்கள் |
| **Gen.** | கண்களுடைய, உட. |

κ. τ. λ.

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* It should be here mentioned that, in the dative case, கண்ணுக்கு, with the *shāriyei* உ—க், and in the accusative case, கண்ணை, without the *shāriyei* இன், are the most ordinary forms in *Kodun Tamul*.

### 3.

*Noun in* ம். **Sect. 42.**

SINGULAR.

**Nom.** முகம், **a countenance**

**Gen.** முகத்துடைய. κ. τ. λ.

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### 4.

*Noun in* டு, *Kutt-ttiyalugharam.* **Sect. 42.**

SINGULAR.

**Nom.** வீடு, **a house**

**Gen.** வீட்டுடைய. κ. τ. λ.

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### 5.

*Nouns in* ன், *Kutt-ttiyalugharam.* **Sect. 42.**

SINGULAR.

**Nom.** ஆன், **a river**

**Gen.** ஆன்னுடைய. κ. τ. λ.

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### 6.

*Nouns in* இ, **&c. Sect. 41.**

SINGULAR.

**Nom.** தமபி, **a younger brother**

**Dat.** தம்பிக்கு

## (II.) SHEN TAMUL.

### 1.

*With the Shāriyei* இன்.

மலை, a mount. Sect. 39.*

| CASES. | SINGULAR. | |
|---|---|---|
| First | மலை . . . . . | a hill |
| Second | மலையை . . . . . | a hill |
| Third | மலையினால், ஆன் . . . மலையோடே, ஏது . . . | by with a hill |
| Fourth | மலையற்கு . . . . . | to a hill |
| Fifth | மலையினால், இன் . . . . . | in or from a hill |
| Sixth | மலையின் அது, before sing. அ, before pl. . . . . | of a hill |
| Seventh | மலையின்கண் . . . . . | in, near or at a hill |
| Eighth | மலாப் . . . . . | O hill |

| CASES. | PLURAL. | |
|---|---|---|
| First | மலைகள் . . . . . | hills |
| Second | மலைகளை . . . . | hills. κ. τ. λ. |

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* In this example the cases are arranged according to the order observed in the Grammars of the elegant dialect. Each case is designated, in *Shen Tamul*, either according to its place in the series, or, as mentioned in Section 38, according to the form of its termination. It will be observed, that the terminations ஆல், ஆன் and ஏது, ஏடு, of which, (as stated in Section 51) the two latter are often used synonymously with the two former, form only one case. In the vocative case, the termination ஐ is, by a special rule, converted into ஆப்.

2.

*With the Shāriyei* உதன்.

| CASES. | SINGULAR. |
|---|---|
| First | சாத்தன், a florist, or a proper name |
| Second | சாத்தனதுஉன. க. ர. ல. |

## PRONOUNS.

1.

நான், I. Sect. 57.

### (I.) KODUN TAMUL.

SINGULAR.

| | |
|---|---|
| Nom. | நான் |
| Gen. | என்னுடைய, எனது. |
| Dat. | எனக்கு |
| Acc. | என்உன |
| L. Abl. | என்னில், இடத்தில் |
| C. Abl. | என்னில் |
| S. Abl. | என்றேடு |

PLURAL IN கள்ர.

| | |
|---|---|
| Nom. | நாங்கள்ர |
| Gen. | எங்களுடைய |
| Dat. | எங்களுக்கு க. ர. ல. |

PLURAL FORM, *used also as a Substitute for the Singular.*

| | |
|---|---|
| Nom. | நாம் |
| Gen. | நம்முடைய, நமது |
| Dat. | நமக்கு |
| Acc. | நம்மம. க. ர. ல. |

## (II.) SHEN TAMUL.

| CASES. | SINGULAR. |
|---|---|
| First | நான் or யான் |
| Second | என் ஊன்* |
| Third | என் னை ஸ்,* ஆன்<br>என் னை டு,* ஏடு |
| Fourth | என க்கு or என ஸ்கு |
| Fifth | என் னை ஸ்,* இன் |
| Sixth | என து |
| Seventh | என் கண் |

| CASES. | FIRST PLURAL. |
|---|---|
| First | நாம் or யாம் |
| Second | எம் மை ம் or நம் மை ம்.* க. ற. ல. |

| CASES. | SECOND PLURAL. |
|---|---|
| First | நாங் கள் or யாங் கள் |
| Second | எங் க ஊர் or நங் க ஊர் |
| Third | எங் கள் ளாற் ஸ் or நங் கள் ளாற் ஸ், &c. |
| Fourth | எங் கள் ளுக் கு or எங் கட் கு<br>நங் கள் ளுக் கு or நங் கட் கு. க. ற. ல. |

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* In each of these cases, as also in the corresponding cases o the second and third primitive pronouns, the *mellinam* may, in *Shen Tamul*, remain single: as, என ஊன, &c.

## 2.

## நீ ய் or நீ, thou. Sect. 57.

### (I.) KODUN TAMUL.

SINGULAR.

**Nom.** நீ ய் or நீ

**Gen.** உன்னை, உனது. க. ர. ல.

PLURAL IN கள்.

**Nom.** நீங்கள்

**Gen.** உங்களை க. ர. ல.

PLURAL FORM, *used only as a Substitute for the Singular.*

**Nom.** நீர்

**Gen.** உம்மை, உமது. க. ர. ல.

### (II.) SHEN TAMUL.

| CASES. | SINGULAR. |
|---|---|
| **First** | நீ ய் or நீ |
| **Second** | உன்ன or நின்ன or நுன்ன. க. ர. ல. |

| CASES. | PLURAL. |
|---|---|
| **First** | நீர் or நீயீர் or நீவீர் |
| **Second** | உம்ம or நும்ம க. ர. ல. |

## 3.

## தான், himself, herself, itself. Sect. 57.

### (I.) KODUN TAMUL.

SINGULAR.

**Nom.** தான்

**Gen.** தன்னுடைய, தனது. K. T. λ.

PLURAL IN கள்.

**Nom.** தாங்கள்

**Gen.** தங்களுடைய. K. T. λ.

PLURAL FORM, *used only as a Substitute for the Singular.*

**Nom.** தாம்

**Gen.** தம்முடைய, தமது. K. T. λ.

### (II.) SHEN TAMUL.

| CASES. | SINGULAR. |
|---|---|
| **First** | தான் |
| **Second** | தன்ன. K. T. λ. |

| CASES. | FIRST PLURAL. |
|---|---|
| **First** | தாம் |
| **Second** | தம்ம. K. T. λ. |

| CASES. | SECOND PLURAL. |
|---|---|
| **First** | தாங்கள் |
| **Second** | தங்கள. K. T. λ. |

## 4.

## இவன், he, இவள், she, இது, it. Sect. 59.

*(In a Proximate Sense.)*

### (I.) KODUN TAMUL.

---

SINGULAR.

| | |
|---|---|
| **Nom.** | இவன் |
| **Gen.** | இவனுடைய |
| **Dat.** | இவனுக்கு or இவற்கு |
| **Acc.** | இவனை. κ. τ. λ. |

SINGULAR.

| | |
|---|---|
| **Nom.** | இவள் |
| **Gen.** | இவளுடைய |
| **Dat.** | இவளுக்கு |
| **Acc.** | இவளை. κ. τ. λ. |

COMMON PLURAL.

FIRST, *used also as a Substitute for the Singular.*

| | |
|---|---|
| **Nom.** | இவர் |
| **Gen.** | இவருடைய |
| **Dat.** | இவர்க்கு |
| **Acc.** | இவரை. κ. τ. λ. |

SECOND.

| | |
|---|---|
| **Nom.** | இவர்கள் |
| **Gen.** | இவர்களுடைய |
| **Dat.** | இவர்களுக்கு |
| **Acc.** | இவர்களை. κ. τ. λ. |

SINGULAR.

**Nom.** இது

**Gen.** இதினுடைய or இதனுடைய

**Dat.** இதுக்கு or இதற்கு

**Acc.** இதை or இத்தை or இதியை or இதனை

**L. Abl.** இதில் or இதினில், இடத்தில் or இதனில், இடத்தில்

**C. Abl.** இத்தால் or இதினால் or இதனால்

**S. Abl.** இத்தோடு or இதினோடு or இதனோடு

PLURAL.

**Nom.** இதுகள்

**Gen.** இதுகளுடைய. K. T. λ.

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## (II.) SHEN TAMUL.

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| CASES. | SINGULAR. |
|---|---|
| **First** | இவன் |
| **Second** | இவனை |
| **Third** | இவனால், &c. |
| **Fourth** | இவனுக்கு or இவற்கு. K. T. λ. |

| CASES. | SINGULAR. |
|---|---|
| **First** | இவள் |
| **Second** | இவளை |
| **Third** | இவளால், &c. |
| **Fourth** | இவளுக்கு or இவட்கு. K. T. λ. |

## COMMON PLURAL.

| CASES. | FIRST. |
|---|---|
| First | இவர் |
| Second | இவரை. க. ர. ல. |

| CASES. | SECOND. |
|---|---|
| First | இவர்கள் |
| Second | இவர்களை. க. ர. ல. |

| CASES. | SINGULAR. |
|---|---|
| First | இது or இஃது |
| Second | இனை or இஃனை or இத்னை or இதி னை or இதனை. க. ர. ல. |

| CASES. | PLURAL. |
|---|---|
| First | இனவை or இவ் |
| Second | இவன்னவ or இவன்னா னை |
| Third | இவன்னல் or இவன்னா னல், &c. |
| Fourth | இவன்னக்கு or இவன்னாக்கு.* க. ர. ல. |

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* The foregoing example of the mode of inflecting the proximate demonstrative pronoun, may serve as a model for the inflexion of the other pronouns enumerated in Section 59. Masculine nouns in ன் are inflected according to the standard of a masculine interrogative or demonstrative pronoun.

# VERBS.

## (I.) AFFIRMATIVE VERB.*

ACTIVE VOICE OF THE VERB சேய்கிறது, *to do.*

### Root சேய்.

1. *Indicative Mood.* PRESENT TENSE. Sect. 65.

(*Ideinilei* கிற, in *Kodun Tamul;* கிற or கின்ற or sometimes ஆநின்ற, in *Shen Tamul.*)

SINGULAR.

| | | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|---|
| 1st PERSON | | கிறேன் | கிறேன்—கின்றேன்—ஆநின்றேன்—கின்னறேன்—ஆநின்னறேன் |
| 2d PERSON | | கிறாய் | கிறாய்—கின்றாய்—ஆநின்றாய்—கின்னறாய்—ஆநின்னறாய்—கின்னாய்—ஆநின்னாய்† |
| சேய் | M. | கிறான் | கிறான்—கின்றான்—ஆநின்றான்—கின்னறான்—ஆநின்னறான் |
| | F. | கிறாள் | கிறாள்—கின்றாள்—ஆநின்றாள்—கின்னறாள்—ஆநின்னறாள் |
| 3d PERSON | N. | குது‡ | குது‡—கின்றது—ஆநின்றது |

* A single example will serve to illustrate the inflexion of Tamul verbs; since in every verb, the same forms of termination (see Section 64) are subjoined to the *ideinileis* or temporal signs, as detailed in Sections 65, 66 and 67.

† It does not appear that the *shāriyei* அன் is inserted before the short termination ஆய்.

‡ The க of குது is frequently omitted: as in சேய்யது.

## PLURAL.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| 1st PERSON | கேஅம்* | கேஅம்†—கென்கேஅம்—கென்கேஅம் —கென்அகேனம்—கென்அம்— கென்அனம்—ஆநென்கேஅம், &c. |
| 2d PERSON | கிஅர்கள்* | கிஅர்—கென்அர்—கென்அனர் |
| 3d PERSON C. | கிஅர்கள்* | கிஅர்—கென்அர்—கென்அனர் |
| N. | குது | கென்அன and sometimes கென்அ |

கேசப்

---

## PAST TENSE. Part 8, of Sect. 66.

*(Ideinilei* து*.)*

## SINGULAR.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| 1st PERSON | கேதன் | கேதன்—தகேனன் |
| 2d PERSON | தாப் | தாப்—தஉன—தீ |
| 3d PERSON M. | தான் | தான்—தனன் |
| F. | தாள் | தாள்—தனள் |
| N. | தது | தது |

கேசப்

---

* The 1st person plural, and the 2nd and 3rd persons of the same number *without the affix* கள், are employed also in *Kodun Tamul* as substitutes, in polite and respectful forms of speech, for the same persons of the singular number. See Note in Page 42.

† In the masculine and feminine genders the affix கள் is, in *Shen Tamul*, sometimes added, in each tense, to the plural terminations of *each* of the *three persons:* as, கேசப்கிகேஅர்கள், &c. (See Sect. 64.)

## PLURAL.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| 1st PERSON | தோடம் | தோடம்—தேம்—தனேம்—தாம்—தனம் |
| சேய் | | |
| 2d PERSON | நீர்கள் | நீர்—தணீர் |
| 3d PERSON C. | தார்கள் | தார்—தனர் |
| N. | தது | தன and sometimes த |

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## FUTURE TENSE. PART 3, of Sect. 67.

*(Ideinilei வ.)*

## SINGULAR.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| 1st PERSON | வேன் | வேன்—வேனன்—வல்—வன்—கு* |
| 2d PERSON | வாய் | வாய்—வஉன—வே |
| சேய் M. | வான் | வான்—வனன்—உம்† |
| 3d PERSON F. | வாள் | வாள்—வனள்—உம்† |
| N. | உம் | உம்† |

---

* Of the four terminations கு, டு, து and று, mentioned in Section 64, து is most generally employed; as in சோறல்லது, பெறுது, வாழ்தது, &c. But the choice of the penult letter must in each case be regulated by the authority of example. Sometimes the syllable கு occurs as a *shāriyei* or expletive: as, சேய்குவேன், &c.

† Referring to an observation contained in the latter part of Section 67, it may be here mentioned that, in this form of the third person future, many verbs are, in Tamul poetry, liable to suffer syncope.

## PLURAL.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| 1st PERSON | வோம் | வோம்—வேம்—வேனம்—வாம்—வனம்—கும் |
| சேப்பு 2d PERSON | வீர்கள் | வீர்—வனீர் |
| 3d PERSON C. | வார்கள் | வார்—வனர்* |
| N. | உம் | உம்—உங்கள் |

---

## 2. *Imperative Mood.*† Sect. 68.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| SINGULAR. | சேய் | சேய்—சேய்யாய்—சேய்தி—சேய்மோ and sometimes சேய்கு |
| RESPECTFUL FORM. | சேய்யும் | |
| PLURAL. | சேய்யுங் சேறள் | சேய்யுங் சேறள்—சேய்யீர்—சேய்தீர்—சேய்மின்—சேய்மினீர் and sometimes சேய்கு |

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* The use of the terminations டா, டாராக், டாக் and டாவாக் must be regulated by the examples to be found in works of established authority. It will be found that the verbs என்கிறது and சோறாகிறது frequently employ these forms: as, என்டா; என்டாராக், என்டாக் or என்டாவாக் புலவக் and சோறாடா, சோறாடாராக், சோறாடாக் or சோறாடாவாக் புலவக், "the learned say."

† For the formation of the *viyang-ghol* see Section 69.

## 3. *Infinitive Mood.* Sect. 70.

| KODUN TAMUL. | SHEN TAMUL. |
|---|---|
| செய்ய | செய்ய—செய்க—செய்கெ—செய்யட* |

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## 4. *Participles.* Sect. 71.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| PRESENT. | செய்கிற | செய்கிற—செய்கின்ற—செய்யாநின்ற |
| PAST. | செய்த | செய்த |
| FUTURE. | செய்யும் | செய்யும் |
| INDEFINITE. | | செய் |

---

## 5. *Vineiyechchams.* Sect. 72 and 73.

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| PAST. | செய்து | செய்து—செய்தென—செய்டூ—செய்டு—செய்யா—செய்தலும் |
| PRESENT. | | செய்ய |
| FUTURE. | | செய்ய—செய்தால்—செய்யல்—செய்யின்—செய்யிய—செய்யர்—செய்வான்† |

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* The appropriation to different verbs of the several terminations noticed in the 2nd Part of Section 70, is to be determined only by example.

† டான் or ப்டான் is restricted to the verbs described in Parts 1 and 2 of Section 67. The use of டாக்கு must be regulated by example; and, in like manner, the right application of the forms இட and இடர் must be determined by usage, rather than by precept.

# (II.) NEGATIVE VERB Sect. 75.

## Root சேப்.

## ACTIVE VOICE.

### 1. *Indicative Mood.*

SINGULAR.

| | | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|---|
| 1st PERSON | | என் | என் |
| 2d PERSON | | ஆப் | ஆப் |
| சேப் | M. | ஆன் | ஆன் |
| 3d PERSON | F. | ஆள் | ஆள் |
| | N. | ஆது | ஆது—ஆ |

PLURAL.

| | | | |
|---|---|---|---|
| 1st PERSON | | ஏம் | ஏம்—னம்—ஆம் |
| 2d PERSON | | ஈர் கள் | ஈர்—ஈர் கள் |
| சேப் | C. | ஆர் கள் | ஆர்—ஆர் கள் |
| 3d PERSON | N. | ஆது | ஆவன—ஆ |

### 2. *Imperative Mood.*

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| SINGULAR. | ஆதே | எல்—உல்—உன் மோ—உம்க |
| RESPECTFUL FORM. | ஆதேயும் | |
| சேப் | ஆதேயுசு | ஆமின்—உன்மின்—உம்டீர் |
| PLURAL. | கோள் | |

### 3. *Infinitive Mood.*

சேப்பாதிருக்க, போக or சேப்பாமலிருக்க, போக.*

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* See Part 3 of Section 101.

### 4. *Participles.*

சேய்யாத, சேய்யா.

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### 5. *Vineiycchchams.*

சேய்யாத, சேய்யாதே, சேய்யாமல், சேய்யா.†

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## (III.) PASSIVE VOICE. Sect. 76.

**Root** அற, *know.*

---

### 1. *Affirmative Verb.*

| | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| 1st PERSON SINGULAR of the PRESENT TENSE. அறிபட | படுகிறேன்ன κ. τ. λ. | படுகிறேன்ன—படுகின்றேன்ன—படாநின்றேன்ன—படுகின்ன னேன்ன—படாநின்னனேன்ன κ. τ. λ. |

---

### 2. *Negative Verb.*

| 1st PERSON SINGULAR. | KODUN TAMUL. | SHEN TAMUL. |
|---|---|---|
| அறிபட | படேன்ன κ. τ. λ. | படேன்ன κ. τ. λ. |

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† See Part 5 of Section 101.

FINIS.

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